

THE Baptist Magazine.

JUNE, 1819.

MEMOIR OF THE LATE MR. JOHN HADDON,

Deacon of the Church at Clipstone, Northamptonshire.

MR. John Haddon was born at Naseby, Northamptonshire, May 20, 1744. His parents attended the service of the established church, but were unacquainted with experimental religion. Being of a grave and sedate disposition, he was easily restrained from associating with vain and trifling company.

His attention to religion was first excited by occasionally hearing the late Rev. Mr. Maddock, an evangelical clergyman, and Mr. Hervey, of Weston Favel. In the course of business, he was frequently called to visit the northern parts of Wales, where he had frequent opportunities of attending the ministry of the late Capt. Scott, whose memory he cherished with affectionate regard to the close of life. Finding, however, no sufficient encouragement for an awakened mind among the preachers of the established church in his neighbourhood, he was induced to attend the ministry of the late Mr. Coles, of Long Buckby, and having made a public profession of religion, was admitted a member of that church, in the year 1769. This village, situated at the distance of nearly ten miles, he regularly visited every Lord's-day for a considerable time; though, in passing

through the villages on the road, he was frequently saluted with jeers and curses, and sometimes with arguments of more oppressive weight. But as his religious convictions were deep and lively, he was moved by none of these things; his persecutors would soon have refrained from venting their feeble malice, had they known, that, instead of esteeming it a reproach, he rather felt it an honour to be counted worthy of suffering in the cause of his divine Master. To the opposition he then endured, may, in part, be attributed the stability of his religious impressions, and the firm and undaunted tone of character which he maintained to the close of life.

After a few years, he entered into the marriage state with Miss Elizabeth Clarke, a lady of respectable family at Market Harborough. This connexion, which was founded on principles of piety and mutual esteem, proved to them both a source of great felicity. In 1782, Mr. Haddon was received into the church at Clipstone, in which he was soon after chosen a Deacon; and, through the whole of his valuable life, he exemplified among his brethren the requisite qualifications for that office; he was "no

stricker, no brawler; but gentle, shewing meekness unto all men; one that ruled well his own house, having his children in subjection, with all gravity.

For more than forty years past, the house of Mr. Haddon, like that of Gaius, was constantly open for the entertainment of preachers of the gospel, whenever passing that way; and being licensed for public worship, almost all the neighbouring ministers occasionally honoured it with their services. Of these we may mention Dr. Carey and Mr. Ward, now in India; and Messrs. Fuller, Ryland, Sutcliffe, Hall, Pearce, and others; who all manifested the greatest pleasure in the company of this eminently-devoted servant of Christ. For some years, divine worship was regularly carried on in the village; and a part of his own premises was conveniently fitted up for the purpose, where a church was formed, a Sunday school established, and religion appeared eminently to flourish. But from some circumstances of opposition, to which it is now unnecessary to allude, the worship was obliged to be discontinued, and the church, as a body, returned to its connexion with that at Clipstone, from which it had originally branched off.

Mr. Haddon was one of the earliest subscribers to the Baptist Mission, and, in effect, the patron and the friend of one of its most active and useful agents. Mr. Chamberlain entered into Mr. Haddon's family about the year 1798, in the capacity of a farmer's servant. Previously to this, he had heard little or nothing about the Mission; but some of the early numbers of the Periodical Accounts being put into his hands, he read them with great avidity

in the winter evenings, became inflamed with missionary ardour, desired to enter into the service, and made known his wishes to his master,—who encountered various difficulties and discouragements on his behalf, till the wishes of both were fully gratified.

After many years of great domestic comfort, Mr. Haddon was called to pass through a scene of deep affliction. On the 3d of August, 1799, Mrs. Haddon died, after a severe illness of about two months, leaving a family of eight children. In the former part of her affliction, she was much dejected, mourning over her unfitness for another world; but as the trying hour approached, her fears gradually subsided, her prospects brightened, and her joys increased. In her last moments, perceiving her eldest son weeping by her bed-side, she grasped his hand, and said, "Weep not for me, but for yourselves." The chief traits in her character were modesty, sensibility, and tenderness. She was very affectionate in her family, and very prudent in the management of all her concerns.

In 1808, the feelings of Mr. Haddon again received a severe shock from the loss of his son Thomas; whose long afflictions were most tenderly and keenly felt by the venerable parent, and by all who had the happiness of his acquaintance. He died rejoicing in hope of the glory of God.

It was in the year 1815, that the first symptoms of a decay in the health of Mr. Haddon appeared, which continued, by imperceptible degrees, to undermine the fabric of clay, until his spirit returned to God. Being no longer able to attend to the business of his farm, he removed to

Clipstone, where he remained to the close of life. He never expressed the least wish to be restored to his former health and vigour; but rather lamented his long continuance in the earthly tabernacle, and was sometimes heard to say, "I have been too long here. I want to go to my Father's house, where I shall see my dear Saviour, and meet Fuller and Sutcliffe, and those of my relations who sleep in Jesus." When reminded, that the Lord knows the best time for the removal of his people, he replied, "I know he does; I hope he will give me patience to wait his own time." In October, 1816, he heard of the death of his amiable and pious daughter, Mrs. Carryer, of Leicester; but the tidings gave him little or no pain. He informed me of the event with an expression of resignation in his countenance, mingled with joy at the hope of soon joining her in the world of bliss. "I shall soon be with her," said he, "and with Thomas, and with my dear wife: and I hope all the rest will follow; for I have often prayed that not a hoof may be left behind."

As his weakness and infirmity increased, he became more and more like a man on the verge of heaven, longing to close his eyes on this material world. If asked a question relating to worldly affairs, he would answer, with a heavenly smile on his countenance, "I have nothing to do with such things now." If the solemnities of death and the grave were mentioned to him, he would reply, "I know in whom I have believed: he has been with me all my life long, and he will not leave me at last." Conversing with him, about a week before his death, I mentioned that he would soon be with his Saviour.

He answered, "Yes, he is my best friend; and attempted to quote that interesting passage, *Whosoever shall do the will of my Father which is in heaven, the same is my brother, &c.*; but finding his memory fail, he burst into tears, and said, "I can remember nothing—it is strange that I should forget the words of *Christ*." Pausing a moment, and recovering himself, he added, "But I do not forget *Christ himself*, nor what he has done for me. No! No! I shall never forget that." In the course of a few days, his voice left him; his senses failed; he fell into a lethargic slumber, which continued nearly two days, and gently expired September 2, 1818. His funeral sermon was preached the following Lord's-day afternoon, from 1 John iii. 2: "It doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is."

The recollection of the examples of those saints, whom we knew and honoured while they lived, must have an influence peculiarly powerful to produce imitation; for in this case, all those tender emotions, which surround the idea of objects so beloved, operate to attach our hearts to those excellencies which rendered them amiable and respectable to us, and to assimilate us insensibly to characters which we follow with our esteem, our regret, and our affectionate remembrance. In delineating the character of our revered friend and father, it is far from my intention to attempt any thing elaborate or complete: my only aim will be, to draw an outline of its most prominent and valuable features;—such as may tend to excite our admiration of the grace conferred upon him,

and to induce us to follow him, as he followed Christ.

The most prominent features in Mr. Haddon's character were, *peaceableness*, — *Christian affection*, — *humility*, — and *generosity to the cause and people of God*.

Throughout the whole of his life, he followed after the things which make for *peace*, and things whereby we may edify one another. I never knew or heard of his being embroiled in disputes of any kind. He had no acrimony in his disposition, nothing offensive in his behaviour. His passions produced no tempest, no violent commotion; but, like gentle showers, flowed off in an easy course, without noise or tumult. Peace and harmony reigned in his family. In the church and in the world, this excellent man was the friend of peace. He never sowed discord amongst brethren, never created any ferment, never took or gave offence; but as far as his influence was felt, he promoted peace, harmony, and love. There have been many more energetic, more efficient members of Christian society; but few have exemplified so much meekness, gentleness, and long-suffering. His natural constitution was favourable to such productions, and under the genial warmth of religious principle, they luxuriated in no ordinary degree.

Mr. Haddon was not less distinguished by his *affectionate spirit*, than by the peaceable tenour of his deportment. He was tender-hearted, pitiful, and courteous; full of kindness and charity. He was not apt to censure or condemn; nor did he claim to be more faithful than his brethren, because he could be more rude and impertinent. No one possessed a higher regard for the

interests of truth and righteousness, or was further removed from laxity of sentiment or of discipline; yet entertaining at the same time a becoming sense of his own innumerable infirmities and defects, he was not eager to discern, nor severe to mark, the failings and defects of others. To his affectionate heart nothing was more gratifying than the appearances of true religion; nothing more revolting than a dereliction of principle, or a defection of character. He was not of the concision, and felt no alliance with those who delight to vex either Ephraim or Judah. He was sometimes mistaken in his charitable expectations, having neither the disposition nor the talent of a suspicious and way-worn speculatist; but when he discovered a convert to Christianity, he rejoiced like one that findeth great spoil, and with a full heart and streaming eyes, would tell of the treasure he had found. In him the weak of the flock found a patron and benefactor; and *all* an affectionate and faithful brother. He was distinguished by no quality more than by Christian affection, and an inviolability of Christian friendship.

Humility, the foundation of all that is great, and excellent, and amiable in man, was in him remarkably conspicuous. The piety of our departed friend had about it no marks of ostentation, no gifts of elocution, no remarkable penetration, or intellectual endowments, to recommend it. It was simple, modest, and unobtrusive; discovered by acquaintance, rather than discovering itself to every beholder. It had its foundation in the knowledge of the rudiments only of Christianity, not in that of the higher and more abstract parts of the system: the

simple doctrine of the cross, and its obvious and necessary concomitants, were the life and soul of all his religion. His devotional feelings were habitually those of self-diffidence, a deep sense of innate depravity, and an humble dependence upon that mighty Arm which raised him from the ruins of the fall. He had joy and peace in believing; but it was joy and peace mingled with godly sorrow, consisting more of contrition than of ecstasy, and bearing the character rather of a converted sinner than that of a seraphic saint; of a sinner lying at the foot of the cross, and waiting for salvation, rather than of one who exults in the full attainment. Though possessed of an eminent share of humility, he was far from being indifferent to the opinion of the wise and good. The incidental reference made to him in Dr. Ryland's *Life of Mr. Fuller*, Chap. 5, under date of November 15, 1785, appeared exceedingly to gratify him. He was often detected weeping, with the passage open before him; though he did not refer to it as a gratification of vanity, or for the purpose of display.

Providence greatly prospered his worldly labours and pursuits, and he found that the hand of the diligent maketh rich; but he was not elated with success, nor did he make himself of any more importance on that account. The same undissembled modesty and humility attended him in prosperity, as in the days of rustic labour, and of rising hope. In the church, he made himself of no reputation; he was ready to perform the humblest service, and to take the lowest place. Towards the poor he was bountiful and kind; he was ready to do good to all men, but especially

to the household of faith. He felt a peculiar interest in the spread of the gospel, and contributed liberally towards it, both at home and abroad. Such was his character to the close of life. He was "faithful unto death;" and is now wearing the "crown of glory," promised to those who persevere.

Clipstone.

J. M.

A VINDICATION
OF THE
REV. ANDREW FULLER,
FROM THE CHARGE OF
RELIGIOUS PERSECUTION.

To the Editors of the Baptist Magazine.

IN the *New Evangelical Magazine*, published on the 1st of this month, is a review of three pamphlets relative to the "Case of the Meeting-house, John-street, Wolverhampton;" from one of which the Reviewer makes this extract:—

"That nine *Protestant Dissenting Ministers*," says Mr. Robertson, "should—solicit proscribing laws for the punishment of their religious opponents; and insist that men by avowing such tenets as they hold at the peril of their own responsibility to God, are liable to be degraded and punished by civil courts, are *indictable at common law*, may indeed excite our amazement!"

That such a circumstance is calculated to excite amazement, is immediately echoed by the Reviewer; and so far as relates to *that case*, I have no controversy with him. But in his following observations I feel deeply interested.

"It certainly may excite our amazement;" says this Reviewer,

“yet into this anomalous proceeding, so utterly at variance with the rights of conscience and the spirit of the gospel, did the late excellent Secretary to the Baptist Mission fall, a few years before his death, when he attempted to enforce the penal laws against the Socinians at Soham, in order to dispossess them of the meeting-house there.”

This is indeed a serious charge; for if Religious Persecution is a stain of so deep a dye as to tarnish the lustre even of *Calvin*, and to cast a shade over the fair fame of *Faustus Socinus* himself, (and that it unquestionably is;) how much more sanguinary are its colours, how much more malignant is its character, if exhibited in the conduct of a Protestant Dissenter of the nineteenth century, when the rights of conscience are generally recognized, and considered sacred from the grasp of civil power! But here a most important question presents itself—IS THIS CHARGE, AS PREFERRED AGAINST MR. FULLER, TRUE?

In an attempt to invalidate an accusation, at once so foul in its nature, and so materially affecting the character of our dear departed friend, Christian candour suggests the impropriety of charging the Reviewer with wilful misrepresentation: but that the accusation is NOT TRUE I do not hesitate to affirm; nor do I anticipate any insurmountable difficulty in substantiating my assertion. Before I enter farther in the subject, I may just premise, however, that in the consideration of the affair at Soham, I shall confine myself as closely as possible, to that part of it which immediately bears on the charge of *religious persecution*.

In 1810, in consequence of va-

rious reports, and in reply to an article in the *Monthly Repository*, of August, 1809, Mr. Fuller published a *Narrative of Facts* relative to the occurrence in question, in which this accusation was fairly met, and, I think, completely refuted. The reader, however, shall judge for himself;—

“Understanding,” says Mr. Fuller, “that a trial was coming on, the object of which was to decide whether the Calvinists or the Unitarians should retain the place of worship, I thought it my duty to attend. I went to Cambridge, however, with no other design than to bear witness, if called for, that the house was built and paid for by the Calvinists only; partly by subscriptions among themselves, and partly by friendly donations by others; which I myself, about twenty-six years ago, had collected for them.

“Arriving on Tuesday evening, March 14, the day before the trial was to come on, I learned that *Mr. Robert Aspland* was come from Hackney, with an attorney to act in behalf of the other side, and that cross-indictments were preferred against several of our people. Meeting with my friends from Soham, they expressed a wish that I should do every thing in my power on their behalf.—Advising with a few of our Cambridge friends, we first heard the indictment read. It struck them that it was founded on the *penal laws* in force against Anti-trinitarians, on which account they pressed a compromise.

“At that time, I had not sufficiently thought upon the subject. I knew MY OBJECT WAS NOT TO PROSECUTE MR. G. AS AN ANTI-TRINITARIAN, but MERELY to prevent the place of worship from being wrested from its rightful owners; and I had no

reason to believe that my friends at Soham were influenced by different motives. I also felt some objections to what I supposed would be the conditions of a compromise; namely, giving a sum of money to relinquish their claim. It appeared to me that they had no claim *in equity*, and that to give them a sum of money to relinquish it, would be a kind of acknowledgment which I had rather be excused from making. If they would relinquish the place, we were very willing to withdraw the indictment; but were unwilling to allow them a sum of money for their doing so.

"On Wednesday morning, about half-past eight or nine o'clock, having had farther conversation with one or two of my friends at Cambridge, I waited on our counsel, *Mr. Best*, to whom I stated this among other difficulties, as nearly as I can remember in the following words:—*It is the opinion, Sir, of some of our friends, that our indictment rests upon the ground of the penal laws against Anti-trinitarians, and that if we go into court it must be to enforce them. If so, Sir, WE CANNOT GO; FOR, whatever we may think of Anti-trinitarian principles, WE DISAPPROVE OF ALL PENAL LAWS ON ACCOUNT OF RELIGIOUS OPINIONS.* Mr. Best did not deny that the indictment rested upon that ground. I then asked him, seeing we could not in conscience go into court on such a principle, whether he would not recommend a compromise. He answered, he would. From him I immediately proceeded with our attorney to Mr. Aspland and his friends, who I had been given to understand had expressed a willingness to settle the affair by arbitration. We found them so disposed, and

acceded to that mode of adjustment. The indictments on both sides were to be immediately withdrawn, and each to pay their own costs. Two or three of the Cambridge gentlemen, I believe, were present at the agreement, which took place about half-past nine or ten o'clock in the forenoon. On account of the expedition which seemed necessary in order to put an immediate stop to the law proceedings, no written articles of agreement were drawn up, but each party trusted to the honour of the other.

"After this, Mr. Aspland and myself were invited by a friend of mine to dine with him. As we walked down to the house, we conversed further on the subject. Each expressed his satisfaction that the affair had terminated as it had. I acknowledged, that if we had gone into court, and had succeeded, it must, I perceived, have been by means of the penal laws being enforced against Mr. G. WHICH I DID NOT APPROVE OF; and assured Mr. A. that this was the PRINCIPAL reason which had induced me to agree to an arbitration. Mr. A. I well remember, intimated in reply, that it would not have been disagreeable to their society to have had the penal laws against them enforced; and that whatever objection I might have to enforcing them, he questioned whether my friends at Soham had any. Upon the whole, however, he acknowledged himself better pleased with an arbitration than if they had gone into court."

It is true, the pamphlet from which the above is extracted, was not published till sixteen or eighteen months after the occurrence of the circumstances to which it refers; which Mr. Asp-

land carefully records, without stating the *reason* of the delay, although he could have done it with the greatest ease. The truth is, Mr. Fuller did not see the publication to which it is an answer; nor, except in a single instance, did he hear the reports in circulation, *till just before he published*. The instance excepted, however, was noticed at the time, and it was thought rectified, in a few lines to Mr. Aspland; but, to Mr. Fuller's denial of having wished to enforce the penal laws, Mr. Aspland did not return any answer.

After the publication of this pamphlet, however, Mr. Aspland *did* reply; and the following are his observations relative to that denial, as stated in the foregoing extract:—

“Mr. Fuller first heard the indictment read in company with some of his Cambridge friends. ‘It struck them,’ but not him, that it was founded on the penal laws against Anti-trinitarians. Mark the effect of habit. The well-read, liberal, private gentlemen of Cambridge, though Calvinists, were quick to discern and prompt to expose intolerance.”

.....*“When the indictment was read, the Cambridge friends were struck; there was persecution in the formulary of law; they felt the blow; and they protested against the iniquity.”.....*

“Much as they were struck, the mind of Mr. Fuller was unaffected. He does not pass for a man of dull and slow apprehen-

sion; but his sensibilities were not awakened by the stirring up of penal laws against Anti-trinitarians. He is quick of discernment as to heresy: he can see an Arminian under the mask of Calvinism, and in the detected Arminian can discover the future Socinian; but he could hear an indictment read, in which word after word, and line after line, were in the direct characters of persecution, and yet not perceive the *malus animus*, the detestable meaning.

“Even when the Cambridge friends explained how they were struck, Mr. Fuller did not feel with them by the common sympathy of friendship. He did not demand to hear the indictment again; he did not canvass the words and clauses that were thought by some of his company to speak a language not Christian; he, and I dare say, his *Soham friends*, would have suffered the persecuting matter of the indictment to pass, through *inadvertency*, if the sharper-sighted pupils of Robinson had not perceived and exposed it: their sense of Christian liberty served them for Ithuriel's spear, and from the reptile-form into which Mr. Fuller could not penetrate, (so intent was he upon its convenient deformity, so satisfied with its useful venom,) they dislodged the evil spirit.

“Mr. Fuller ‘had not sufficiently thought upon the subject.’ Thirty years’ reflection and discourse as a dissenting minister, had not prepared him to feel instantly, and act decidedly, in a case of persecution! For the greater part of that time he had been in warfare with the Socinians, but he had not catechized his heart so as to know that there were some hostile weapons, and

* The omissions in this paragraph are eulogiums on the late Mr. Robinson, of Cambridge; which, however just, are not sufficiently in point to entitle them to a place in an article which must necessarily occupy a very considerable space. I may add, that any other omissions may be attributed to their irrelevance to the subject under consideration.

amongst them indictments, which his honour would not allow him to use.

“ ‘He knew,’ indeed, that ‘his object was not to prosecute Mr. G. as an Anti-trinitarian, but merely to prevent the place of worship from being wrested from its rightful owners;’ that is to say, the direct intention of the prosecution was not to enforce the penal laws, but there was no objection, *at first*, to calling in their aid, as subsidiary to the main design.

“ A whole night did Mr. Fuller sleep upon this indictment! A thorny pillow, surely, for a Christian head! He was pushing a proceeding which his friends warned him would issue in persecution; would put to jeopardy the properties and liberties of a large class of his fellow-citizens, not despicable for their talents and acquirements, not of mean consideration from their stations and employments, not degraded by their immoralities to the rank of criminals. He could not at once resolve to desist.

“ In the morning, the Cambridge friends, steady to their purpose, urged again upon Mr. Fuller the persecuting matter of the indictment; upon which he resolved,—not to quash it!—not to alter it! but—to inquire of ‘his counsel, Mr. Best,’ whether his friends were right in their construction of it. ‘Mr. Best did not deny that the indictment rested upon that ground,’ namely, the penal laws. No, I dare say the learned gentleman smiled at the simplicity of the question. I wish we had been furnished with all that he had said upon this occasion; it would probably have let us see *how an indictment came to be prepared on the ground of the penal laws!*

“ I must really beg your attention for a moment to this question. It is, I believe, an invariable rule, that professional men, in these cases, act *according to the instructions of their clients*. The *form* of an indictment is of their ordering, but the *matter* of it must come from their employers. If the penal laws were in the indictment, it must have been because Mr. G.’s Anti-trinitarian principles were suggested to Mr. Fuller’s attorney and counsel, as considerations affecting the cause. —You will recollect that this was not a *civil* but a *criminal* cause; that the legal right to the place of worship was not now to be tried, however it might be affected by the issue of the trial; that, in short, Mr. Gisburne, in company with one of the Trustees, and a third person, was indicted for a breach of the peace—a riot. Now how could the crime of Anti-trinitarianism have been implicated in such a prosecution, but at the instance of the prosecutors? The penal laws were wholly extraneous to the cause, and would not have suggested themselves to the mind of a mere lawyer. They were not, as will have been seen, first talked of at Cambridge, and I know not how to believe that the idea of them originated at Soham.

“ The profession of the law is liberal and manly; a bigotted religionist is rarely found in one regularly educated to it. There is not, I hope, a practitioner or barrister in the kingdom, who would propose the enforcement of the penal statutes against any one class of reputed heretics; there is scarcely one, I am confident, who would not feel himself disgraced by being employed as the instrument of their execution.

The question then recurs,—*How came such an indictment to be drawn up as that against Mr. Gisburne?*

“I must request you to keep your eye a little longer upon this memorable indictment. Whoever drew it up, and at whatever instigation, Mr. Best, the counsel, satisfied Mr. Fuller that it proceeded upon the principle of persecution; who then declared, that ‘in conscience he could not go into court on such a principle,’ but must agree to a compromise. So far it is well; but let me ask, —*What became of the indictment?*

An indictment was presented to the Grand Jury very soon after; for,—though we had mutually agreed upon an arbitration, the indictments on both sides were not withdrawn, but things kept their course, just as if there had been no arbitration acceded to: now I wish to know, what indictment it was that Mr. Fuller’s party presented? Could it be that very one which the counsel allowed was founded on the penal laws, and which Mr. Fuller declared that *he could not in conscience carry into court?* I do not say that it was; but I cannot help remarking, that it would be very curious if it should turn out that the assailant of my honour should have done that which he admits he could not do ‘in conscience,’ and that after having been accessory to the presentation of a persecuting bill to the Grand Jury, he should warmly resent the charge of persecution.

“Hitherto I have argued the question of Mr. Fuller’s liability to the imputation of a persecuting spirit from his own statement; I shall now consider how far it may be determined from his conversation with me.

“He took credit to himself and

his party—for not proceeding with Gisburne another way, that is, a different way from arbitration, and, as he gave me to understand, the way of the penal statutes. For this I was to acknowledge his and their liberality, and to take it as a set-off against any concessions that I might make. Can you wonder, Sir, that I was indignant? What? Take credit for not unchristianizing yourselves? Take credit for not doing what would have stamped you with indelible disgrace? How should we look upon a man who should take credit with us for not having calumniated our characters! And in the degree in which persecution, which leads to fine, imprisonment, and outlawry, is worse than calumny, shall I ever rate the persecutor above the defamer, in the scale of moral disapprobation.

“I do not impute a sanguinary design to Mr. Fuller; but he has provoked the inquiry whether he has or has not manifested an intolerant spirit, a leaning to persecution? And this every reader must determine from his language and conduct.

“That Mr. Fuller disclaimed the intention of persecution I have already stated; but it cannot have escaped you, that this was after my remarking with warmth upon some words of his which were, as I thought, charged to the full with intolerance. My not replying to the letters in which Mr. Fuller asserts his innocence, might have appeared to himself, knowing the style in which they were written, imputable to some other cause than acquiescence in their contents.

“In short, it seems to me that at the time I met Mr. Fuller, ‘he had not sufficiently thought upon the subject’ of persecution, and

that though the liberal 'Cambridge friends' opened his eyes to the inexpediency of the practice, they did not enlighten him with regard to the inherent evil of the principle."

To the pamphlet from which the above extracts are taken, no reply, I believe, has been published. Happily, however, for the cause of truth, and of injured character, a manuscript is in my possession, in the form of a letter, by Mr. Fuller, in a few extracts from which, though dead, he yet may speak.*

"Sir,—Having written a Narrative of Facts relative to a late occurrence in the county of Cambridge, an answer to it has since appeared, by Mr. Robert Aspland. I should have written a reply before now, *had I been able to obtain the necessary documents*. These being DENIED me, I was almost determined to decline writing any thing more upon the subject. There are some particulars, however, which require acknowledgment; others, confirmation; and some of Mr. A.'s statements may admit of correction, notwithstanding my want of materials.

"It was a conviction of the injustice of Mr. Gisburne's proceedings towards the people whom he professed to serve, and not antipathy to his religious tenets, (of which, however, I have the same opinion that I always have had,) that made me feel as I did towards him. That which Mr. Aspland has all along attributed to a persecuting spirit, was no other than indignation against

what I considered as disingenuous conduct.

"If I had been able to procure such documents as I wished, I might have given a clearer account of things relative to the indictment, than I can without them. I am conscious, however, that the subject on which I had 'not sufficiently thought' was—not the unlawfulness of persecution—but the nature and bearings of the indictment; and that the question on which I paused was—not whether the penal laws against the most pernicious errors might, consistently with the New Testament, be enforced—but whether we were actually engaged in enforcing them. Whatever intention there might be in the professional conductors of the prosecution to avail themselves, in the course of the proceedings, of Mr. G.'s Anti-trinitarianism, it was not for that, but for riotously entering the place of worship, that he was indicted. And what if I did not understand how we could be engaged in enforcing the penal laws? I do not remember that I had ever been concerned in an indictment before. For nearly the whole of the time in which I hesitated, I expected to have been able to prove a *majority against* Mr. G. which if I had, his religious opinions would have been entirely out of the question. Finding this ground to be at least doubtful, I wished to be certain whether any use *was* intended to be made of the penal laws against Anti-trinitarianism; and for that purpose waited on the counsel. I am not sure whether his concessions amounted to what I have stated in the Narrative. From what I have since known, I question whether he could have allowed the indictment to rest upon the ground of the

* In quoting from this letter, I shall purposely avoid, as much as possible, the introduction of those remarks which relate to the other parts of the occurrence at Soham, as not relevant.

penal laws. I understood him, however, as not disowning that some advantage was expected to arise, in the course of the proceedings, from Mr. G.'s Antitrinitarian principles; *and this was the principal reason that determined me to offer an arbitration.* [Mr. Fuller here adds as a note]—I suppose this [advantage] was, that he would be unable to avail himself of the Toleration Act, in repelling the charge of a riot.

"As to the conversation I had with Mr. Best, I should have no objection to Mr. A.'s knowing the whole of it, and what impression it made on the mind of that learned gentleman respecting me; which I was afterwards informed was not to my dishonour.

"Mr. Aspland knows not how to believe that the idea of the penal laws originated at Soham: I can only say, let it originate where it might, IT WAS NOT WITH ME.

"I need not repeat what I have stated in the Narrative, as to my object in coming to Cambridge. They who believe me incapable of writing a known falsehood must consider Mr. A.'s language, in p. 63, as mere unfounded aspersion: and as to others, whatever I might say, it would be of no account.*

* In the page here referred to, Mr. Aspland, after stating the design of his friends, asks—"What was that of Mr. Fuller's party? I blush for the Protestant Dissenters, whilst I relate that a body of men bearing their name, laid a plan to ensnare their pastor, and when he had fallen into the trap, proceeded with eager malice to cast him into a dungeon! They had declared their wish, as has been attested on oath, that he might 'not be suffered to preach in any pulpit,' but might be 'driven from the country;' and they hurried to banish him by a criminal process, and to chain his tongue with fetters."

"There are several things which Mr. A. represents me as saying to him at Cambridge, of which I have not the least consciousness that they ever existed in my mind. I never *thought* of any merit attaching to the non-enforcement of the penal laws, and therefore could never mean to 'take credit' on that account. And though I spoke of Mr. G.'s ridiculing the doctrine of the Trinity as *blasphemy*, yet—not as *what ought to be punished by the magistrate*—but *merely as that which could not be vindicated.*

.....
 "He thinks I was anxious to prevent what had before been said, impressing him with an idea of my being favourable to persecution. I certainly did wish him to know the true reason which had induced me to relinquish the prosecution, and therefore told him; but as to wishing to do away any impression upon his mind which might be made by what I had spoken, *I did not*; for I had no idea of having spoken any thing that could make such an impression. Had I uttered such things in favour of persecution as he ascribes to me, how could he after this, have said to me, as he did—'Whatever objection *you* may have to enforcing the penal laws, I suspect whether your friends at Soham have any?'

"I do not accuse Mr. A. of wilful misrepresentation. It might be owing to misapprehension, or

As I am engaged in defence of Mr. Fuller only, I am not called upon to give any opinion as to the justice of the above representation, and merely introduce it as connected with the *very liberal* assertion of Mr. Aspland—"To head this party, to superintend the execution of this project, came Mr. Fuller to Cambridge, as to another *Damascus!*"

the want of accurate recollection. But, whatever it be ascribed to, I feel it to be my duty to disown the charge."

Still, however, Mr. Aspland's question—"What became of the indictment?" remains to be answered. And the following extract, though written as a reply to another part of Mr. A.'s pamphlet, will be quite in point here:—

"Whether the indictments were arrested by our agreement to arbitrate, I cannot say; but of this I am certain, that *I understood them to be so*, or, which is the same thing, *that the attorneys were immediately to stop all legal proceedings, and that all such proceedings were stopped*. When, after this, I was told of the indictments having been before the Grand Jury, I supposed it to be owing to the attorneys not being in time to prevent it." "I went into the Shire-Hall myself after the agreement, but had no idea that the contest was still being pursued. . . . I doubt, though I cannot speak with certainty, whether the business was not before the Grand Jury while we were treating on an arbitration; whether the examination of the witnesses on both sides was not over before they knew of the agreement; and, consequently, whether there was time for the withdrawalment of our indictment prior to its being thrown out."

In addition, may I be allowed to ask, How can Mr. Aspland affect to be surprised at the indictment being sent to the Grand Jury, when his own indictments were also sent, as he himself states? Do not those causes of this circumstance, which exculpate Mr. Aspland from the charge of duplicity, equally exonerate Mr. Fuller?

In conducting this defence, Sir, I have to apologize for its length; but I have endeavoured to avoid all extraneous remarks. I might have appealed to the tender sensibilities of our nature—for I am pleading for a father: I might have endeavoured to provoke your honest indignation against an attempt to disturb the ashes of the dead—for *my father is dead*. But "facts" are the missiles I hurl against these champions of liberality; and truth is a weapon whose intrinsic force, unaided by such contrivances, will secure an entrance to the heart, and the willing captivity of the judgment.

And now, Sir, I may be allowed to put the question—*Is the charge of this New Evangelical Reviewer TRUE?* Is it true that the Secretary of the Baptist Missionary Society *did* attempt to enforce the penal laws against these Socinians? And I cannot repress the feeling of satisfaction, in the confident expectation of an unhesitating and decided verdict of NOT GUILTY, by all whose liberality will allow them to receive, without suspicion, the evidence of one who has laboured so long, though so unjustly, under the odium of bigotry and intolerance.

I have no objection, Sir, to the New Evangelical Reviewer, as Foreman of the Jury; and if he be agreed with his fellows in this verdict, of course he will take an early opportunity of recording it.

J. G. FULLER,

St. Augustine's Place, Bristol.

May 15, 1819,

The Fourth Anniversary of
Mr. Fuller's Funeral.

QUERIES

On a Paper addressed to Protestant Dissenters, in the Magazine for November.

MR. EDITOR,

Is it not surpassing strange, that in an age like this, when professions of love abound among Christians of widely different sentiments, you should insert papers in your extensive and useful publication, calculated to interrupt the current of good-will and Christian forbearance, which appears to flow through so many happy circles?

On what grounds can the conduct of a dissenting parent be justified, who is determined to mingle the principles of dissent with the *pious* education of his children? If a maxim so strange can be right, it appears to involve dissenting ministers in the duty of exhorting parents to this work, and of giving them suitable directions as to the best way of performing it. But, I ask, Can it be prudent, or right, for dissenting teachers, surrounded with pious, active, good-natured ministers in the establishment, to give public instructions to their people on the principles of dissent? Would not such proceedings greatly tend to widen the breach in Christian charity, and only serve to fan the flame of party spirit?

In hope that these interrogations will call forth the pen of some able and ready writer,

Your Querist waits,
in appearance,

A LATITUDINARIAN.

ANSWER.

MR. EDITOR,

I have read the Queries which you have put into my hands, and (to use the words of your correspondent) think it "surpassing strange," that it should be denied to be the duty of a Christian parent to lead his children in what he thinks to be the right way, and

to imbue their minds with every kind of useful knowledge. Does a diligent farmer cultivate his fields, and shall a Christian parent be forbidden to cultivate the minds of his beloved offspring, from a fear of interrupting the "current of good will and Christian forbearance, which appears to flow through so many happy circles?"

I myself am a member of some of those "happy circles;" but I never felt that there would be the least impropriety, if those members of them, who differed from me, should explain and defend to their children their own views of truth: nor did I ever think that by so doing they would interrupt the current of good will. If the sentiments of my friend differ from mine, surely it does not follow, that he must bear ill-will to me on that account; or that, by explaining and defending his sentiments to his children, he thereby teaches them to bear ill-will to me and my children.

I have the pleasure of being able to say, that I rank some Christians of different denominations from my own, among my very best friends; but I should think it highly censurable if they were to neglect the minds of their children; and if they were not to explain to them, and impress upon them, every thing which they believe to be true, and amiable, and praise-worthy.

A Christian parent fails in his duty to his children if he does not do these things; and, without controversy, the good education of their children is that to which no Christian public instructor should be ashamed to exhort his hearers. This is equally a duty, whether that instructor be a *minister* of the establishment, or a dissenting *teacher*. I take up

this distinction merely because your correspondent makes it; for the pastors of dissenting churches do not arrogate to themselves the title of "*teacher*, Rabbi, or master:" they are contented with the more humble appellation of "*minister*, or servant."

I am seriously apprehensive that your correspondent is a Latitudinarian in *reality*: if he is not, since all pious persons believe Latitudinarianism to be an evil, why does he not "abstain from all appearance of it?"

V. R. T.

LIMEHOUSE, NEAR LONDON.

IN the year 1713, Mr. David Rees, the pastor of the Baptist church in this place, published a valuable tract, entitled, "*The Principles of the Christian Religion digested into several Articles: being an Account of the Faith and Practice of the Church of Christ, meeting at Lime-house.*"

Query: Can any of your readers give a biographical account of this respectable minister? From another pamphlet, which the writer of this article has seen, it appears that Mr. William Coombs, who was co-pastor, died April 1, 1744. For him, Mr. Samuel Wilson, of Prescott-street, published a funeral sermon at Limehouse, entitled "*The Unchangeableness of God's Covenant, the Saint's Security.*" Mr. Coombs died very soon after his marriage. Mr. Wilson has given him an excellent character. "He was somewhat desirous of life, had it been the will of God; nor are we to wonder at it: he was in the bloom of life, lately placed in a very honourable station, and engaged in a work his soul took great delight

in; and which, no doubt, had a considerable weight with him, Providence had but just given him a most suitable companion, who, with her excellent father, studied to make his life every way agreeable. These, and other reasons, might sometimes make him wish to stay; but with great resignation to the Divine will, he threw himself into the hands of God, to do with him as he pleased." p. 32.

Mr. Rees was then living, more than thirty years after the publication of the tract above-mentioned; for Mr. Wilson, in a subsequent page, refers to him. "And surely, my honoured friends, the members of this church, you must, I think, see the hand of the Lord upon you; to have one pastor confined by a painful disorder, so as to be almost *dead* to you, as to a capacity of service, for several years; and to have another just raised up, blessed a little, and then suddenly called home: it would be a very bad sign indeed, if these things made no impression upon you. As the Lord shall help you, inquire carefully what may have provoked him. Take care of drowsiness and barrenness, lest he should proceed to further severities," &c. . . . "And forgive, my dear brethren, the freedom, when I say, What if you were to be more instant as a church in prayer for your present excellent pastor? Who knows but the Lord might restore him, and make him a remarkable blessing among you?" p. 34.

Query: What became of the church at Limehouse?

If you, or any of your correspondents, can furnish information on this question, it will oblige

Your's affectionately,

Stepney.

W. N.

Public Annual Meetings.*

METHODIST MISSION:

London District Auxiliary Society.

April 28, Great Queen-street Chapel, Joseph Butterworth, Esq. in the Chair.—The Chairman, after stating the design of the meeting, exhibited the benefits of Christian missions.—Rev. Thos. Kelk: "The cause which has drawn us together is not the cause of Moravians, or of Methodists, or of Baptists, or of Independents, or of the Established Church, but of the Christian world; it is the great cause in which all Christians should unite: it is the cause which brought the Saviour from the realms of bliss, and for which he died; and he has blessed, and will continue to bless, those who are engaged in it."—Dr. Zubenbeker, a very young Russian physician: "I came to this country without any religion. At the desire of a pious lady I read the Bible. Its contents have made me blessed. I came hither without a Bible: I trust I shall return with the inestimable treasure in my heart. Here I have had Christian friends: but I shall return to relations who are not Christians. Though a Russian, I am half a Briton; for in England I have been born again."—Rev. Samuel Wood, Dublin, dwelt upon the magnitude and importance of the work. "We know," said he, "the value of things temporal; we can estimate the worth of thrones, crowns, kingdoms, and empires; but who can count the mighty sum of the value of one immortal soul? And if one soul be of such immense value, what must be the value of 600 millions? We may admire the glory of yonder sun, and moon, and stars; but they are not souls. It was for souls that God gave his Son

to die."—Rev. John Hawtrey: "I formerly thought, that as God was a Being of infinite goodness, the heathen might in some manner find their way to heaven through the merits of the Lord Jesus. But since I have read the History of the Hindoo religion by that man of God, Mr. Ward, I view them in the most awful light; for the most diabolical crimes are sanctioned in their shasters." He related an instance of a woman who ran from the funeral pile of her husband, and intreated her own son to deliver her; but the monster tied her hands and feet, laid her upon the pile, and burned her to ashes. "And what," said he, "were our forefathers better? It was their custom to sacrifice human victims to their deities."

METHODIST GENERAL MEETING.

Second Annual Meeting, May 3, City-road Chapel. Joseph Butterworth, Esq. in the Chair.—The Chairman, after giving an interesting account of the Methodist Missions, rejoiced that God was now opening fields of missionary exertion, and raising up labourers, amongst all denominations, and gave to them all the right hand of fellowship in the most affectionate manner.—Rev. Messrs. Watson and Bunting read the Report. Their Missionaries last year amounted to above 100, besides those employed in Ireland, and on the continent of Europe.—Wm. Wilberforce, Esq. felt it a great honour to be present at such a meeting. He rejoiced in the success of their missions; and that not one act of imprudence appeared to have been committed by any one of their Missionaries. He wished to bear his testimony to this fact, by moving that the mission to the West Indies had a strong claim

* We had prepared a larger account; but our limits have obliged us to abridge it.

to public patronage.—Rev. Mr. Brown, from Hayti, gave numerous instances of the gross darkness and superstition of the Catholics in that island. They know scarcely any thing but that they are to make the sign of the cross. He never heard of a sermon there. The priests sing in Latin, which the people do not understand. Sunday is their market day. They are altogether in a state of worse than brutal ignorance.—J. Dyer, Esq. of the Admiralty: “The Catholics say, that Protestants cannot be the true church, because they have no visible extension over the earth, and because of their internal divisions. We admit that there are little differences among wise and good men; but they are generally overruled for the extension of the cause of Christ. We all agree in the great importance of Missionary exertions. The Moravians and Methodists were the first; the Baptists caught the flame, and were abundantly succeeded; next rose the London Missionary Society, which has sent forth missionaries in every direction; last of all arose the Church Missionary Society, and some others, all burning with holy zeal, and exerting themselves to co-operate in this great work. We know of no rivalry, no one seeking to establish its own reputation at the expense of others. We adopt the language of Abraham, Let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we are brethren. I rejoice in the progress of Missionary Societies, because they approximate Christians together. It is desirable that they should lay aside their little differences, and harmoniously co-operate in the great work of carrying the gospel to the farthest parts of the globe.—Lancelot Haslope, Esq. showed the value of religious consolation to men, women, and children, torn from their families and connexions, from their husbands and wives, fathers and mothers, and all that was near and dear to them in Africa. He had witnessed the cruel treatment of slaves, while they were destitute of that consolation which religion

only can afford; and he had seen them at places of worship with tears trickling down their cheeks, and those who had been remarkable for wickedness, eminent for piety.—Rev. Jos. Taylor produced testimonies in proof of the great improvement of the negroes in the West Indies in consequence of Missionary exertions, from persons of high respectability.—Rev. J. Hawtrej was highly gratified by the prospects in Ceylon, and in the West Indies. The progress of religion too in France was encouraging. Many of the Catholics there, are determined to hear the word of God. The most intelligent read it. He had preached in Normandy to crowded congregations, and found himself in the midst of Methodism while in France. “Our views of that people,” said he, “are not correct. They have tried infidelity, and have found it to be a delusion; and now they are ready to receive the gospel.”

J. Wood, Esq. had heard of *pious* heathens; but what piety there was in the religion of the heathen world, he knew not, unless it was the worship of devils, with bloody rites and sacrifices. “When,” said he, “we find heathens fearing God, and working righteousness, then we will admit that there are pious heathens; but if there had been such, our Missionaries would have found them out, and would have rejoiced at the discovery. Nothing can raise them from this state but faith in the Son of God. But how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? If the world be to be saved, it must be through the instrumentality of the word of God.”—Edw. Phillips, Esq.: “God raised up John Wesley. When it was the divine pleasure that Baptist Missionaries should go to the continent of India, he raised up a weaver’s boy, and a poor shoemaker; who are now two reverend doctors, great, good, and useful men. And I trust that in France God will raise up suitable instruments.”—This interesting meeting lasted above seven hours.

CHURCH MISSIONARY SOCIETY.

MAY 4, Freemasons' Hall. The 19th Anniversary. Lord Gambier, the President, in the chair.—After the Chairman had made an able introduction, the Rev. J. Pratt read the Report, from which it appears that the income of the last year has, in different ways, amounted to upwards of £28,000, nearly the whole of which has been expended. Part of a letter from India was read, in which the writer (Mr. Corrie) says, "The scenes around us grow horribly familiar. In a neighbouring district, two widows are burned every month; within a short time six lepers have been buried alive, and 100 persons have drowned themselves, with a view of being revenged on some who had offended them." For they have a tradition, that when they thus act, their spirit passes into a body of greater power.—The Syrian Christians have, by means of the Society's Missionaries, enjoyed public worship in a language which they understand. A little church was opened in September last, when the metropolitan commenced the service in Syriac, and the Missionary delivered a short discourse from "Behold the Lamb of God," &c.—Rev. Mr. Dealtry (Clapham) made a most animated and eloquent speech. "The apostle Paul," said he, "when he met some brethren at Appii Forum, thanked God and took courage. And I am certain that I am correct when I say, that this is the feeling which should pervade every heart, after hearing the admirable Report just read. If any one should ask me, Why did you attend on the present occasion? I would reply, 'That I might have additional reason to thank God, and take courage.' " In the course of his speech, alluding to that great and good man, by whose instrumentality the slave trade has been abolished, he said, "May the man to whom I have alluded, live long enough to fix the top-stone on this building, which shall stand as a temple of light and liberty, and be a

blessing to all future ages!"——Rev. Mr. Matthias, (Dublin): "It has been objected that other Societies exist already, and this is not wanted. But, my Lord, not one Society, or two, however active or extensively useful, are adequate to this great undertaking. Suppose all the Christians in Europe were formed into one great Missionary Society, what are they compared with the population of the world, containing more than 600 millions of Jews, Mahomedans, and Pagans? You have met with some disappointments at Sierra Leone. But there are two ways of destroying the slave trade:—1st. By preventing persons from entering into that traffic; and 2dly, by cutting off the *raw material*: Plant the gospel on the Slave Coast, and you will cut off the raw material. Send forth Missionaries, and follow them with your prayers, and you will have not merely one African whose conscience will not suffer him to enter into the slave trade, but you will have them all."——W. Wilberforce, Esq.: My Lord, When I came too late into this meeting, and heard a part only of the excellent Report, I found more than my heart could hold.—It filled me with gratitude to God, who has done so much for you. There is something so astonishing, so much greater in this work than in the operations of any human power, that we scarcely wanted the admirable exhortation we have just heard, to thank God, and take courage. We are—in the very spring-time of our efforts—rejoicing in the abundance of our harvest. We see many of those very men, who were torn away from their country, their families, and their friends, returning to tell their countrymen what great things they have heard and seen in their captivity;—returning, with grace in their hearts, and the Bible in their hand, to preach the gospel. When I consider what great things have been effected by this, and other Societies of the same nature, I am truly astonished. In the walk of science and literature much has been done; but while other endeavours to benefit mankind appear as so many twinkling stars in the dark night, the Star of Beth-

lehem appears shining with peculiar splendour and beauty. When I reflect on these things in my closet, and especially on my knees, I feel that all that language can utter is too little to express the feelings of my mind. When we hear of the death of Missionaries," (Mr. W. here alludes to the Report,) "let us hope to meet them again in a better world, where there will be room, not only for those who in this country are endeavouring to promote the cause of this Institution, but for all those heathen congregations who have by its means been brought to believe on the Son of God. It is only at that season we shall duly appreciate the work in which we are now engaged. Let us remember that this is our time for labour, and that there is no work nor device in the grave."——Rev. H. Davis, (one of the chaplains to the East India Company:) "It is a gratifying thought, that there are not fewer than 40,000 heathen children receiving instruction from missionary exertions, the parents of whom invariably manifest the greatest anxiety to get their children admitted into the schools. A conviction now pervades the mind of every description of persons throughout India, of the importance of attending to the education of children. The Governor General has recommended it to the military and the marine; and the civil authorities, both European and native, are all coming forward in this good cause. Again; an idea is rapidly spreading of the absurdity of idol worship. Driving out one morning, I rode to the estate of a very rich Hindoo, who has a portion of ground on which there are nine or ten temples, and a different god in each of them, which the people frequent and worship. I said to him, 'Is it not very absurd to worship these idols?' 'Yes,' said he, 'I feel it so, and I do not worship them myself.' 'But,' said I, 'you keep these temples in repair; you keep the gods in repair; you keep a Brahmin at the door of each temple.' 'What should I do, Sir?' 'Destroy them,' said I. 'So I would, Sir,' replied he, 'but the Brahmins would tear me to pieces.'

On another occasion, riding with a friend, we saw a man worshipping in a temple two wooden idols. I offered to buy one of them, for which he asked me a rupee: so he sold his god, that he had been worshipping but the moment before, for half-a-crown. Again; a conviction prevails amongst both Mahometans and Hindoos, that a universal religion shall spread all over the world. Each says that it cannot be his religion, because it makes no converts. A belief generally prevails, that a mighty conqueror is about to come, riding on a white horse, and shouting victory."——Rev. Dr. G. Hamilton gave an affecting account of the ignorance of the Irish Catholics. He related a fact which he had heard from undoubted authority. "A gentleman," said he, "in my neighbourhood, had some iron stolen from his ploughs. He applied to a friar, who desired him not to be uneasy, as if the thieves did not restore them, he would turn them into goats. The following Sabbath, the friar gave out at the chapel that he knew who the thieves were, and that if they did not put the iron in a certain place by such a time, they should be turned into goats. This had the desired effect; for the next morning it was found in the place appointed. About two months since, I related this circumstance to a convert from Popery, and asked him whether such a threatening could have been believed by the people. He said, that he had no doubt of it; for that in his county, (Kildare,) the Catholics all believed that the priest had it in his power to turn them into sheep, or oxen, or goats, or any thing else he pleased." Dr. H. added, "that he was happy to state, that though much darkness still remained, the true light was rising upon them. He ought in justice to observe, that this was chiefly owing to the labours of his Dissenting brethren."

BRITISH AND FOREIGN
BIBLE SOCIETY.

MAY 5, Freemasons' Hall. Lord Teignmouth (President) in the chair.

The Report, read by Mr. Dealtree, states, that the receipts of last year were £94,306 17s. 10d.—Bishop of Cloyne: “A more gratifying or animating Report I never heard within these walls. We have printed 2,300,000 Bibles. Continue to water the offsets of that Tree of Life, which you have planted in so many countries. They will produce fruits which will afford you comfort amidst all your present labours and trials, and consolation on your dying bed.” —Duke of Gloucester: “From the formation of this Society, I have been one of its feeble, but constant supporters. Its design is to send into all the world that book from which we ourselves must draw our present happiness, and our future hopes.” —Professor Keiffier, of the University of Paris, Interpreter of Oriental languages to the King of France, presented to the Society three Testaments, translated by himself into the Turkish language, patronized by the French Government, exceedingly well printed and bound, and bearing the royal arms of France. “The connexion between England and France,” said he, “becomes every day more firmly established by means of benevolent societies in both countries. I have the greatest pleasure in stating, that the Government of France will render every encouragement to its Protestant subjects, and that the British and Foreign Bible Society will find the Administration in France always disposed to render it every assistance in their power.” —Lord Teignmouth: “Times and circumstances have been very favourable to the progress of this Institution. Translators of no common stamp were required—they have been found; particularly in the East Indies, where the Baptist Missionaries have printed the scriptures in sixteen languages, in which they had never appeared before, and have carried their labours to a very great extent. To the Divine influence on the human heart, we must ascribe the disposition shown by Christians of so many different denominations, to unite in one mighty effort to communicate the knowledge of the Divine character,

through the medium of that Holy Book in which alone it is revealed. Much is still before us. Thousands are daily passing into eternity, who have never seen or heard of any of the sacred writings.” —W. Wilberforce, Esq. “In order to form an idea of the real benefits arising from this Institution, let us take a single copy of the scriptures, and carry it into the little hovel where poverty and misery have prevailed. We shall then see the consolation which it affords, when its inhabitants read of the Saviour who died for sinners, of the Holy Spirit who renews the heart, and of the rest which remains for the people of God. The Bible is adapted to all circumstances, and to every rank. We formerly dreaded the French connexion with Turkey; but that kingdom now unites with us in presenting to Turkey a copy of the New Testament in the Turkish language. The Levant Company never made a present to the Grand Signior of such great value.” Mr. W. next adverted to India. “There,” said he, “we see what infidelity is, when left to its own unobstructed operation. There also we see what we owe to Christianity. There He, from whom every good gift descends, has condescended to soften the hearts of idolaters, through the instrumentality of those scriptures which are able to make men wise unto salvation.” —Rev. William Roby, of Manchester: “A few of our collectors requested a merchant to become a subscriber. Pleading the hardness of the times, he declined subscribing, but offered them some refreshment. On their entering the parlour, a little boy, about seven years of age, said, ‘What are those gentlemen?’ ‘The friends of the Bible Society,’ replied the father. ‘Well,’ said the child, (previously instructed by his mother,) ‘I hope you will give them something.’ The father still urged his inability. ‘Where are these Bibles to be distributed?’ said the boy. ‘In our own country, and in the East,’ replied the father. ‘And did we not receive the Bible from the East?’ ‘Yes,’ answered the father. ‘Surely then,’ said the child, ‘we are bound in gratitude to return it.

Papa, where is the guinea I gave you the other day to take care of? I should be glad to give them that.' The father was overcome, and made a liberal contribution."—Rev. S. Wood, (Dublin): "The Bible is in the system of grace, what the natural sun is in the system of nature. I deplore the state of my own country. But why is my country in darkness? She has a character; she has genius; her sons are bold, ardent, and kind; too often desperate in their enterprises, but always affectionate in their feelings, and in cordiality of heart will yield to no nation upon earth. Some beams, however, of the Sun of Righteousness have risen upon her, by means of Bible Societies, and by the preaching of the Gospel. Last year 60,000 children received instruction in our Sunday schools; in the present, 24,000 have been added. My country too, my Lord, has done something for this Society. A lady has made a bequest to the Methodist Missionary Society of 3000*l.*; and to the Bible Society of 3000*l.* She has left also the whole of her estate, (one rent-roll amounts to 1000*l.* a year,) to be divided yearly, share and share alike, between the British and Foreign Bible Society, and the Society for Methodist Missions. I beg leave to present to you 1,500*l.* as the first moiety of the legacy."—Rev. Mr. Matthias: "In many parts of Ireland, the Catholic Clergy have opposed the circulation of the scriptures, whilst in others they have manifested a contrary disposition. One priest told me, that he wished his flock to read the Bible; 'For,' said he, 'if they do not mind the word of God, how can I expect that they will mind me?' When the Bible comes to the Irish in their own language, they receive it as a bosom friend; 2000 copies have been eagerly bought up; and I am happy to learn that the Society has ordered a large impression to be struck off. They do not consider an Irish Bible as a Protestant translation, but regard it as peculiarly their own."—Rev. John Owen, who has lately been travelling in several countries on account of the Society, and has met with the most flattering

reception, said, "If upon the Continent there are enemies to the Bible Society, I know not where they exist. At Constance, an ecclesiastic, whose body is sinking into the grave, but whose soul is rising to heaven, took me affectionately by the hand, and said, 'Tell the British and Foreign Bible Society that we are one.'"—The Hon. and Rev. Gerard Noel: "I attended a meeting of the Bible Society at Glasgow, in the church of my highly respected friend, Dr. Chalmers. I was then witness to the expression of the same feelings which he excited in this metropolis; feelings which bind man to man, heart to heart, and, above all, man to God."

PRAYER-BOOK AND HOMILY SOCIETY.

It is unnecessary for us to say, what, however, we rejoice in having an opportunity of saying, especially at such a period of universal Christian affection, sympathy, gladness, and combined exertion, that we highly approve of the great bulk of sentiment and expression in the Anglican Liturgy and Homilies; and that, although we do not think that true Christians stand in need of a form of prayer, inasmuch as the meanest of them have received that Spirit of Adoption which dwelt in the composers of the Liturgy,—and although we are unwilling to put any facilities in the way of unregenerate men, towards entering into the Christian ministry,—yet we bear the most cordial affection towards our fellow-Christians in the Church of England, and sincerely pray that the Most High will bless the efforts of its ministers for the advancement of the Redeemer's kingdom, both at home and abroad, —May 6, London Coffee-house, Ludgate-hill. Lord Gambier in the chair. The Report was read by the Rev. Mr. Pritchard. The expenditure last year was £2181 10*s.* 6*d.* They are now printing in several languages the Homily upon reading the scriptures.—Rev. Wm. Dealtree: "In publishing Homilies, we are doing a work of great im-

portance: we are exciting the attention of the public to those excellent discourses, which state the great doctrines of the Reformation in the very words of the reformers, fathers, and martyrs of our church."—Rev. G. Hamilton observed, that in the various institutions, persons were animated with the same spirit, fought under the same banner, and had the same end, namely, to promote the glory of God.—Rev. Mr. Matthias: "It is the glory of the church to adhere to fundamental principles, and to tread in the steps of the reformers and martyrs. I know a clergyman in Ireland, who sometimes reads a Homily in his church; and the people are very anxious that he shall do so oftener."—W. Wilberforce, Esq. passed an eulogium on the liturgy of the Church of England, as being simple, pure, and scriptural.—Amongst the speakers were, the Rev. Messrs. Wynn, Burn, D. Wilson, Cunningham, and Owen.

SCRIPTURE

ADMONITION SOCIETY.

May 10, London Coffee House. Rev. Dr. Collyer in the chair. The object of this excellent institution is to disseminate the knowledge of scriptural truths, by printing and placarding the most striking passages of the word of God in the streets and public places; in schools, manufactories, warehouses, public-houses, &c. in order to warn men against Sabbath-breaking, and other vices, and to impress upon their minds the importance of death and of eternal things. Speakers; Dr. Collyer, Rev. Messrs. Legh Richmond, More, Marsden, Thomas, &c

LONDON

FEMALE PENITENTIARY.

May 10, Freemasons' Hall. Lord Carrington in the chair. The Report was read by Thomas Pellatt, Esq. The object of this excellent institution is, after the first unhappy step of women in the path of vice,

to arrest them in their sad career, and to provide them an asylum. By means of the religious instruction there afforded, accompanied by the Divine blessing, many unhappy women have obtained the knowledge of Him, whom to know is life eternal. Its external concerns are directed by a committee of gentlemen; while its internal concerns are under the management of a committee of ladies, whose judgment and experience eminently qualify them for this important task. Speakers;—Lord Carrington, W. Wilberforce, Esq. S. Smith, Esq. W. A. Hankey, Esq. and the Rev. Messrs. Legh Richmond, Winter, Waugh, Hamilton, Morrison, Christopher Anderson, Orme, Lewis, Way, and Piggott.

PORT OF LONDON SOCIETY.

May 10, City of London Tavern. Sir John Jackson, Bart. in the chair. The object of this institution, is the establishment of a Floating Chapel in the River Thames for the benefit of British Seamen, a class of men who, though particularly entitled to the attention of the nation, have hitherto been so much neglected as to Divine Worship, that they have almost grown into the disuse of it, and many of them have thought that they were scarcely admissible to places of worship. The Report, which was read by the Rev. Mr. Lacey, stated, that a vessel has been purchased as a Floating Chapel, that it was opened in May last; that the attendance has been numerous, and that the Society has received encouragement and liberal contributions from the Hon. East India Company, from the Parliamentary Commissioners for the better regulation of the River Thames, and from the Police Magistrates of that neighbourhood, as well as from private individuals; notwithstanding which, a debt of £1000 remained on the concern. Speakers;—Rev. Messrs. George Townsend, J. A. Coombs, Morrison, Moore (Vauxhall), Vowles (Tottenham), Thomas

(Highgate), Edwards (Wild-street), Charles Hyatt, Cox (Hackney), G. Evans (Mile End), Henry Lacey (Salters' Hall), Crisp, Thomas Harper, and Thomas James; who very ably pleaded for this class of our fellow-citizens, to whom, more than to any other, we are (under God) indebted for our national deliverances.

NAVAL AND MILITARY BIBLE SOCIETY.

May 11, King's Concert Room, Haymarket. Duke of Gloucester in the Chair. The Report states the co-operation of the Duke of York. Speakers;—Lord Gambier, Lord Althorp, William Wilberforce, Esq. Hon. Charles Grant, Hon. and Rev. Gerard Noel, &c.

IRISH EVANGELICAL SOCIETY.

May 11, City of London Tavern. An excellent institution, and a very numerous and respectable meeting.

SUNDAY SCHOOL UNION.

May 12, City of London Tavern. Joseph Butterworth, Esq. in the Chair. We were highly gratified with the pleasing Report, and the animated and interesting speeches. The scholars amount to upwards of 360,000, and the teachers to 26,000. Amongst the speakers were the Rev. Messrs. Fletcher, J. P. Smith, Bunting, Marden, Hillyard, W. Wardlaw, Wood, Taylor, and the young Russian physician. We will extract a few things from the speeches.—“Though many, we are all one. We have one cause; one captain; one watch-word,—Feed my lambs; and one glorious prospect.”—“A religious population will afford a greater security to the crown and constitution, than our army and navy.”—“The education of children is advantageous to the parents. ‘You cannot think what I have learned,’ said a little Irish boy to his

father, after his first lesson at a Sunday School. ‘What?’ replied the father. ‘Sit down on this stool, and I will show you.’ The father sat down, and his infant child taught him A, B, C, &c. The next Sunday, the child learned, and then taught his father, A-b Ab, E-b Eb, I-b Ib, O-b Ob, U-b Ub. And in six weeks, they could both read a chapter in the Bible.”—“Some one questioned a little boy’s veracity. ‘Sir,’ replied he with an honest indignation, ‘I go to a Sunday School.’ The boy thought that a sufficient voucher.”—“A father said to his little Sunday School son, Carry this parcel (some article of trade) to such a place. ‘It is Sunday,’ replied the boy. ‘Put it in your pocket,’ said the father. ‘God can see into my pocket,’ answered the boy.”—An inexpressible pleasure pervaded the crowded assembly.

RELIGIOUS TRACT SOCIETY.

May 13, City of London Tavern. Joseph Reyner, Esq. in the Chair. The attendance of ladies and gentlemen was numerous and respectable: 1093 persons sat down to breakfast at 6 o’clock, previously to the commencement of business. Many affecting instances were related, in which the distribution of Tracts had been the means of converting the most profligate, and of affording consolation under the most trying circumstances. 4,043,321 were issued during the last year; of which 150,000 were broad sheets to be affixed on walls in manufactories, cottages, &c. 351,000 children’s books, —and upwards of a million of the Hawkers’ series. The loss on the latter, added to grants for various purposes, foreign and domestic, exceeds £900. The Society is also under engagements to the amount of £800 beyond the sum in the hands of the Treasurer. We sincerely hope it will receive great additional encouragement, both from immediate subscribers and Auxiliary Societies, feeling as we do, in common with every individual who was

present, the beneficial nature of this interesting institution.—There will soon appear, in one volume, a Report of its proceedings during the twenty years of its existence, during which period considerably more than 30 millions of Tracts have been issued, besides pecuniary grants to foreign countries. Its operations extend to almost every habitable part of the globe. Its silent preachers have penetrated even into the habitations of the Chinese, and are to be found in the arid plains of Southern Africa and America, carrying the tidings of salvation where the feet of missionaries have not at present trod. Among the speakers were the Rev. Messrs. Bull, of Newport Pagnel, who recommended the lending of Tracts; and the giving of religious advice when they were returned; justly observing that this would excite to the reading of them, would make them more extensively efficient, and might be blessed for great good.—Legh Richmond, who related a *very interesting* instance of their great usefulness—Steinkopff, J. P. Smith, and Capt. Smith. The whole assembly appeared to be highly gratified.

LONDON MISSIONARY SOCIETY.

MAY 13, Methodist Chapel, Great Queen-street. W. A. Hankey, Esq. in the chair. Speakers, Rev. Messrs. Burder, Bogue, Collyer, Bradford, Wilks, G. Clayton, James, Bunting, W. Wilberforce, Esq. and W. A. Hankey, Esq. The death of the late excellent Treasurer, Joseph Hardcastle, Esq. was noticed with great affection and respect. We were highly gratified by the speeches of Mr. Wilberforce, and the Rev. Jabez Bunting; the former of whom said, “Though I am a churchman, I rejoice in the success of all other Missionary Societies;”—and the latter, “We consider the success of other Missionary Societies as our own success.” We pray that this spirit may be universal; and that if Dissenters cannot unite with Episcopalians at the Episcopalian altar,

nor strict-communion Baptists with those whom they yet affectionately regard as their fellow-Christians, at the Lord’s-table; yet, that all may embrace each other in the arms of fraternal love, as fellow-travellers to the same celestial city, and rejoice in the triumphs of the Saviour, whatever may be the denomination of the combatants.

HIBERNIAN SOCIETY.

MAY 14, City of London Tavern. Charles Grant, Esq. in the chair. The object of this Society is to establish schools, and to circulate the Holy Scriptures, in Ireland. At the last Annual Meeting there were 392 schools, and 32,516 scholars. There are now 480 schools, and 46,976 scholars. Within the last year, Ireland herself has contributed above 800*l.* towards this excellent Institution. And to what can any of us contribute better than to the SCHOOL and the BIBLE? The payment of the masters is regulated by a certain standard of proficiency in the pupils. Many of the priests co-operate, whilst others oppose. The feelings of the poor are on the side of the Society. The Protestants look with astonishment upon what is going on, and are roused as it were from a deep sleep. And those Catholics who would not formerly have accepted a Bible, now purchase them with avidity. Samuel Mills, Esq. is the Treasurer. We see 400*l.* from one Auxiliary Society, (Liverpool;) and 309*l.* 6*s.* 8*d.* from another, (Glasgow).—Rev. George Hamilton, son of the late Bishop of Upper Ossory: “Our success exceeds our highest expectations. See what Scotland is, by means of schools and the Bible. We hope to see Ireland what Scotland now is. The beggars in Dublin subscribe weekly to this Institution.”—Rev. Mr. Matthias: “A boy, who had been educated at a school, traversed a district, and excited in it such a spirit, that twenty schools sprung up immediately.”—W. Wilberforce, Esq.: “We owe to Ireland reparation for injury after injury. This Society is about to pay the long ac-

years. Do but show Ireland that you feel for her misery; she has a noble spirit; she will fight for you, and preserve your liberty and existence. I rejoice that I have an opportunity of uniting with this Society."—Hon. and Rev. Gerard Noel: "The oppression of England was a bar to the reception of the Reformation in Ireland. We were the means of the continuance of the curse; let us now give them the blessing. They are naturally of a noble disposition. They will be grateful for any favours we may render them; and what greater gift can we bestow upon them than the Bible?"

PROTESTANT SOCIETY

FOR THE

Protection of Religious Liberty.

MAY 15, Albion Tavern. Sir James Mackintosh in the chair. A most eloquent speech, which lasted two hours, was made by the Secretary, John Wilks, Esq. The numerous and respectable assembly listened with great pleasure to the Rev. Dr. Bogue, the Rev. Mr. James of Birmingham, the Rev. Mr. Orme of Perth, and the worthy Chairman. This noble Institution deserves to be encouraged by every friend of religion, of justice, of mercy, and of his country. We earnestly recommend it to our churches, and to our readers. It cannot subsist without subscriptions; the greater the subscriptions, the greater the good that will be effected. We could not have believed, till we heard the Report, how much evil has been prevented by the timely interposition of this Society. Our enemies are continually upon the watch: let our guardian Society meet with our firm support. Encroachments upon our rights and our properties are at this moment silently going forward: they may be resisted, and will be resisted; but they cannot be known without vigilance, and cannot be resisted without money. We allude to Bills now in the House of Commons. We were also appalled at the numerous instances of mean and abject oppression of Dissenters, because

they go to hear the descendants of Doddridge and Watts, exercised by magistrates, (generally clergymen,) by other clergymen, and by parish officers. One method is, the abridging of inhabitants of workhouses of their food. But this Society defends the defenceless. They humbled a Reverend Goliath; and the poor people who had been oppressed by him could scarcely believe it for joy, thinking that no power on earth could have done it. One of our body, who was taking minutes, stopped in the midst, and wrote almost involuntarily as follows: "I love my king; I love the constitution; and I love order. How then can I bear to see those whom I honour disgraced by actions which cannot but disgrace the country in which they are committed, unless its rulers do all in their power to prevent the repetition? If I love my rulers, let me do all in my power to put a stop to those actions which, if allowed, cannot but prevent the Divine blessing from descending upon them."—See page 260.

BRITISH AND FOREIGN BIBLE SOCIETY.

MAY 15, Freemasons' Hall. Duke of Kent in the chair. The object of this Institution is the establishment of Lancasterian schools.—Speakers: W. Wilberforce, Esq.; Rev. G. Hamilton; Hon. and Rev. Gerard Noel; Rev. Christopher Anderson; &c.

WELSH

AUXILIARY BIBLE SOCIETY.

MAY 18, Paul's Head, Cateaton-street. Sir W. W. Wynne, Bart. in the chair.—Speakers: Rev. Messrs. Joseph Hughes, Elias, Rees, Christopher Anderson, &c.

ANNIVERSARY SERMONS IN MAY.

CHURCH Missionary Society, Rev. G. T. Noel.

Prayer-Book and Homily Society,
Rev. D. Wilson.

Society for promoting Christianity
among the Jews, Rev. Messrs. R
Cox, and E. Cooper.

Deaf and Dumb Asylum, Bishop of
Oxford.

Female Penitentiary, Rev. Messrs.
Burn and Cooper.

Scripture Admonition, Rev. Dr.
Collyer.

Port of London, Rev. Messrs. Leif-
child, and F. A. Cox.

London Missionary, Rev. Messrs.
James, Foote, Jackson, & R. Cox.

Aged Pilgrim's Friend, Rev. Dr.
Collyer.

If we give a brief account of only
two of them, it is because our pages
will then be fully occupied.

Rev. John Angell James, of Bir-
mingham, Surry Chapel, May 12.
John xii. 32: "And I, if I be lifted
up from the earth, will draw all men
unto me."

I. The Dignity and Importance of
Missionary exertions.

1. Their design harmonizes with
that of the Son of God in redemp-
tion;—the drawing of men to him.

2. It also harmonizes with the
dispensations of Providence. Pro-
vidence is subservient to Redemp-
tion. The debates of senates, the
deliberations of kings, the rise and
fall of empires; and the commerce of
merchants, all unite in the promo-
tion of this grand cause. Little did
Cæsar think, when he erected his
standard on the shores of Britain, or
Columbus, when he discovered the
western world, that they were pre-
paring the way for the Christian re-
ligion; or the British merchant
trading to India, that he was to con-
vey thither the word of life.

3. Like Redemption, missionary
exertions promote the best interests
of mankind.

II. The means to be used, *viz.*
Preaching the Gospel.

1. Inquire what constitutes the
doctrine of the cross. (1) The fact
of Christ's crucifixion. (2) The de-
sign of his death. (3) The divinity
of the Sufferer. (4) Justification by
faith in him. (5) Regenerating and
sanctifying influences of the Holy
Spirit.

2. Inquire what there is in this

doctrine calculated to draw men to
Christ. Answer. (1) The extraor-
dinary nature of the fact.—(2) The
grand exhibition in it of love. *Here-
in is love*, said the apostle; as though
men had never beheld love before,
and would never behold it again.
Also, *In this was manifested the love
of God towards us*, as though no-
thing in heaven or earth could show
it besides. The apostle prays that
the Ephesians *may be able to compre-
hend it*, but immediately corrects
himself by adding that it *passeth
knowledge*.—(3) As a system of *me-
diation* it pacifies the conscience.—
(4) The certainty and suitableness
of its blessings.—(5) By admitting
of individual appropriation, it ex-
cites the feelings of self-importance
and regard for our own welfare.

3. Prove that it really does draw
men to Christ. For this purpose
witness its effects at Jerusalem—at
Antioch—at Corinth—at the period
of the Reformation. View the Mo-
ravian Mission—the Methodist—the
Baptist—the London—the Church,
&c.

III. The Final Result.—All men
shall be drawn unto Christ. Illus-
trated by viewing the different parts
of the globe, and beholding the ex-
ertions already made, and the success
already realized.

Improvement. Addresses to the
Directors—to Missionaries—and to
Congregations.—From 600 millions
of heathen; from the Directors; from
Heaven; and from Hell.

Rev. James Foote, M.A. minister
of Logie Pert, near Montrose;—
Tabernacle, May 12, *Isai. xxxv. 1.*
*The wilderness and the solitary place
shall be glad for them; and the de-
sert shall rejoice, and blossom as the
rose.* What a striking contrast be-
tween the church and its enemies,
of the latter of whom it is said in the
preceding chapter, that their streams
should be turned into pitch, and
their dust into brimstone! Well
might the apostle say, *Behold the
goodness and severity of God.*

The heathen world may be com-
pared to a wilderness for the follow-
ing reasons.

1. It is *barren and uncultivated*.
Many parts of the heathen world are
uncivilized; but they are all wicked

and unfruitful. Christianity has both civilized and converted the Otaheiteans and the Hottentots.

2. It is in a state of *solitude*. Selfishness prevails. No one cares for his neighbour. Among savages social pleasures are small. Savages are gloomy, and speak but little; but the gospel introduces Christian affection and brotherly love, and either brings friends, or sweetens solitude. "I am never so happy," said Mary the Hottentot, "as when I say to God what I cannot say to man. I go into the fields, and talk to God." How can he be solitary who holds communion with God?

3. Heathens are, like the savage inhabitants of the desert, *cruel and inhuman*. Their very religion makes the Gentoos murderers of their fathers, and mothers, and children. It is a religion of cruelty to themselves and to others. Even in the most civilized countries, paganism has been a religion of cruelty. But Christianity "looses the bands of wickedness; it undoes the heavy burdens; it lets the oppressed go free; and it breaks every yoke."

4. A desert is a *cheerless place*. So in heathenism there is nothing which can afford consolation to the mourner. No religion but Christianity can do this. Even Cicero, when he lost his son, found the consolations of philosophy to be unavailing, and murmured against providence. But Christianity exhorts us not to sorrow for departed Christian relatives, even as others who have no hope. When Samuel

the Greenlander on his deathbed addressed his friends with the language of consolation, and at length departed with joy, his countrymen were filled with astonishment. Upon the introduction of Christianity, "in the wilderness waters break out, and streams in the desert."

5. A wilderness is a place of *awful danger*. Paul enumerates among his calamities, "perils in the wilderness."—There are troops of plunderers; hot winds; and rolling mountains of sand. In like manner the heathen are exposed to the most dreadful of all evils;—the wrath of God. Do not say, that their ignorance will be their excuse. As well might you say that the sick will not die of their disease, if they are unacquainted with the remedy. If you will show me nations without sin, I will show you nations without danger. Let us then carry them the remedy;—the atoning blood of Christ, and the sanctifying influences of the holy Spirit; for "how shall they believe in him of whom they have not heard; and how shall they hear without a preacher?"

Improvement.

1. This subject should excite our gratitude. Our ancestors were once in this very state.

2. Let us not keep silence till Jerusalem be a praise in the earth. But,

3. Our subscribing to missions will not avail us, as individuals, if we do not for ourselves flee for refuge to the hope which is set before us.

Review.

Jesus Christ an Object of Prayer. A Sermon, preached in Dean-street, Southwark, January 21, 1819, at the Monthly Association of Baptist Ministers and Churches. By Thomas Thomas. Published by request.

WHETHER the Lord Jesus Christ be a proper object of worship or not,

must be determined solely by what divine revelation communicates respecting his character, attributes, and works; and by what the same volume, in relation to him, teaches as our duty, and inculcates as the practice we should adopt. Respecting doctrines which the inspiration

of God alone could first suggest, it has been too much, far too much, the practice, to ask the uninspired rabbis of other ages to give us light, and to appeal to their recorded instructions for support of what the sacred volume only has ability to maintain. Thus Priestley pretends to have successfully opposed the Deity of our Redeemer; whilst Jamieson, by an examination of the writings of the same ages, is as confident that he has firmly established that fundamental doctrine. Mr. Thomas has adopted a wiser course, and in the scriptures has found him who was crucified, enthroned; invested, as mediator, with all power in heaven, and on earth; possessing a fullness adequate to the supply of the spiritual necessities of his subjects; and adored by all the faithful.

The text is taken from Acts vii. 59, 60.

As prayer is an act of divine worship, our author observes, 1. That it cannot, without the guilt of idolatry, be addressed to a creature. 2. That in the New Testament, we are commonly taught to address supplications to God, or the Father, in the name, or through the mediation of Jesus Christ, and by the assistance of the Holy Spirit. 3. That we have the authority of scripture for addressing prayer to Jesus Christ. In the next place are noticed, 1. The passages of scripture, in which the expression, calling on the name of the Lord, or calling on the name of Jesus Christ, occurs; and these are not a few. 2. The invocation of Jesus Christ, in the apostolical salutations and benedictions. 3. The example of the apostle Paul, who supplicated Jesus Christ on his own account. 4. The example of dying Stephen.

The sermon concludes with some very good remarks on the spirit and conduct of the protomartyr.

First, his dying prayer affords an argument for the immortality of the soul. Secondly, we may learn from the prayer of Stephen, the safety of the believer in death. Thirdly, let us notice what the Christian's hope of felicity is beyond the grave—it is, to be and dwell with Jesus. Fourthly, we may admire the compassion and faithfulness of Christ to

his suffering servant. Fifthly, from the composure and serenity manifested by Stephen, amidst the outrage of his enemies, we may learn the blessed influence of the presence of Christ, and the prospect of glory, on the mind of a dying Christian.

This is a plain sermon, full of sound speech that cannot be condemned, and free from of the glittering trash by which so many of our modern sermons are disgraced. Mr. Thomas has not forgotten that his Lord has called him to be an able minister of the New Testament; and that, if the little, puerile taste of the present times should a thousand times invite him to write, or to deliver, inflated periods employed to make out a gaudy exhibition, which the vain and trifling would very much indeed admire, it is his duty to say, So will not I, because of the fear of God. A very interesting appendix finishes this able pamphlet.

The Youth's Spelling, Pronouncing, and Explanatory Theological Dictionary of the New Testament, in which all the Words of the four leading Parts of Speech are arranged under their respective Heads, with the Pronunciation annexed, and the Explanation given in as simple, clear, and concise a manner as possible. To which is added, An Essay, by way of Introduction, on the several Parts of Speech, and also a correct Alphabetical Index, 7s. boards. 409 pages.

We scarcely know whether to call this volume a Spelling-book or a Dictionary. Like a Dictionary, it is alphabetical, or rather consists of between twenty and thirty alphabetical collections of words. But then, like a spelling-book, the monosyllables, the dissyllables, the trisyllables, &c. are placed by themselves. There are other divisions into Substantives, Adjectives, Verbs, and Adverbs. There is also an Index at the end, showing in what division each word is to be found. We have no doubt but there are readers to whom it will convey some information.

Foreign and Domestic Intelligence.

THE BAPTIST WIDOW AND ORPHAN SOCIETY.

A MEETING was held on Wednesday the 28th of April, 1819, at the Meeting-house, Somerset-street, in the City of Bath, Opie Smith, Esq. in the chair, to consider the suggestions which have appeared in the Baptist Magazine for December, 1818, and February and March of the present year, recommending that some plans should be adopted to provide further relief for the Widows and Orphans of our Ministers; and also to assist necessitous Ministers to educate their children; when, after prayer by the Rev. J. P. Porter, it was proposed by him, seconded by the Rev. J. Chin, of Walworth, and resolved unanimously,

I. That a Society for the further relief of *Widows and Orphans* of Baptist Ministers, and also to assist necessitous Ministers to educate their children, be now formed, and designated, **THE BAPTIST WIDOW AND ORPHAN SOCIETY**; and also, that the Rules which have been now submitted to the Meeting be adopted as the Articles of the Society.

II. It was moved by J. G. Smith, Esq. and seconded by the Rev. J. P. Porter, that Opie Smith, Esq. of Bath, be respectfully invited to become the Treasurer, and that Messrs. Ivimey and Chin, of London, (who have kindly favoured the Meeting with their assistance,) be respectfully requested to undertake the office of joint Secretaries; and that the Rules and Letter which have been now read and approved by the Meeting be printed and circulated under their direction.

III. It was unanimously agreed that the following persons be the Committee for the present year, with power to add to their number, *viz.*

Rev. J. P. Porter, Bath;
Mr. George Evill, Ditto;
Mr. Jasper Gay, Ditto;
Mr. Thomas Langdon, Ditto;
J. G. Smith, Esq. Ditto;
Mr. James Thomas, Ditto;
Rev. J. Cramp, London;
Rev. James Elvey, Ditto;
Rev. James Upton, Ditto;
Rev. George Pritchard, Ditto;

Mr. W. Couzens, London;
Mr. Jonathan Dawson, Ditto;
Mr. W. Day, Ditto;
Mr. John Satchell, Ditto;
Mr. John Marshall, Ditto;
Mr. Joseph Hanson, Ditto;
Mr. William Freeman, Ditto;
Mr. George Kitson, Ditto;
Mr. William Napier, Ditto;
Mr. John Penny, Ditto;
Mr. Joseph Rose, Ditto;
Mr. Samuel Watson, Ditto.

The business of the Meeting was concluded in prayer by the Treasurer.

(Signed)

OPIE SMITH, Chairman.

RULES.

I. That every Subscriber of One Guinea per annum shall be a Member of this Society; and every person subscribing Ten Guineas at one time shall be a Member for life.

II That any person having been ordained Baptist Minister on the 1st of January, 1819, be admitted a Beneficiary Member of this Society, by remitting to the Treasurer *Two Guineas* for the first year, or Four Guineas on or before the 1st of January, 1821, but not afterwards; and any person who shall be ordained as a Baptist Minister at that time, may be admitted a Member, provided he shall have remitted Four Guineas within two years next after his ordination, but not afterwards; except that if it shall be found that any Minister was unacquainted with the existence of this Society in time to enter as above limited, he may then be admitted, on immediate application, by sending a remittance equal to Two Guineas per annum from the 1st of January, 1819, or the time of his ordination.

III. That Subscriptions shall commence from the 1st of January, 1819, and all annual Subscriptions shall be accounted due on the 1st of January in every succeeding year; and any Beneficiary Member whose remittance shall be in arrear on the 24th of June, shall be advised thereof by a letter from the Secretary; and if the sum to be remitted by any Beneficiary Member shall not have been received by the 24th of June then following, he shall be no longer a Member of this Society.

IV. That a Treasurer, Secretary, and

Committee, shall be annually chosen from the Members of this Society.

V. That a General Meeting of this Society shall be held in London on the 28th day of October, 1819: and an Annual General Meeting at some central and convenient time and place, to be determined at the preceding General Meeting; and all proceedings for the current year relative to this Society shall be subject to revision, and be finally settled at the succeeding Annual Meeting. A sermon shall be preached on behalf of this Society at every Annual Meeting, by a person appointed by the Committee.

VI. That the Committee shall meet one month previous to the Annual Meeting, with power of adjournment, in order to inquire into any claims that may be made, and to arrange the business for the Annual Meeting.

VII. That the Secretary shall give fourteen days' notice to each of the Committee, of the time and place of the Committee Meeting to be held, one month previous to the Annual Meeting; and shall at any time, at the request of any three of the Committee, call a General Committee Meeting, giving the same Notice. Any five of the Committee assembled according to notice shall be competent to act.

VIII. That application shall be made annually, one month before the Annual Meeting, on behalf of any Member entitled to benefits from this Society, by letter addressed to the Secretary, who shall communicate such claim to the Committee, at or before their next Meeting.

IX. That the Committee shall prepare a Report, respecting the validity of every application to the Secretary, by or on behalf of any Member of this Society stated to be entitled to the benefits thereof; which Report shall be laid before the next Annual Meeting, and be disposed of according to the Rules of this Society.

X. That as often as the Treasurer shall be in possession of *Twenty Pounds*, or upwards, he shall take the earliest convenient opportunity of investing the same in some of the public funds, in the names of Trustees appointed by the Society.

XI. That when the annual income of the Society, arising from annual subscriptions, collections, and interest of funded or other property, after payment of all current expenses, shall amount to *Fifty Pounds*, one-fifth part thereof shall be disposable to Claimants, according to the Rules; when such income shall amount to *Eighty Pounds*, one-fourth

part shall be so disposable; when such income is *One Hundred Pounds*, one-third part; when such income is *One Hundred and Fifty Pounds*, one-half; when such income is *Three Hundred Pounds*, two-thirds; when such income is *Five Hundred Pounds*, four-fifths shall be so disposable; and when such income is *One Thousand Five Hundred Pounds*, then the whole shall be so disposable.

XII. That any Widow, not having children, shall receive a sum not exceeding *Twenty Pounds* per annum; and any Widow having children, shall receive for every child a sum not exceeding *Five Pounds* per annum, while such child continues under the age of fifteen years.

XIII. That in the case of Orphans, each child shall receive a sum not exceeding *Ten Pounds* per annum, till the age of fifteen years, and be entitled to an interest in the disposable fund for assisting the education of children, according to the next Rule.

XIV. That any unapplied surplus part of the disposable fund shall be distributed to assist necessitous Ministers, who are Beneficiary Members, on their application for such aid, for educating their children from the age of nine to fifteen years, by the grant of any sum not exceeding *Ten Pounds* per year for each child, during the first seven years of the Society; nor a greater sum than *Twenty Pounds* per year for each child after that period.*

XV. That the disposable funds of this Society shall be divided among the several claimants entitled to the benefits, according to the Rules thereof, in equal proportions.

XVI. That Claimants entitled to benefits shall receive their share of the disposable Funds at the Annual Meeting next after their application.

XVII. That no payments shall be made by the Treasurer but by order at a Committee Meeting, signed by two of the Committee, and countersigned by the Secretary.

XVIII. That any addition to these Rules, or alteration thereof, may be proposed at an Annual Meeting, and if carried by a majority of two-thirds of the Members then present, it shall be entered in the Report of such Meeting, and sent to every Member: at the next Annual Meeting, (absentees being al-

* The Beneficiary Members will perceive, that by Rule XIV. the disposable funds of the Society will be applicable exclusively to education until Widows and Orphans become Claimants.

lowed to send their votes in writing,) if a majority of two-thirds shall approve of such addition or alteration, it shall then be adopted, and be of equal force with these Rules, but not otherwise.

To the Baptist Ministers and Churches of the United Empire.

Bath, April 29, 1819.

DEAR BRETHREN,

We doubt not but you in common with ourselves, have often deeply sympathized with the widows and orphans of our Ministers, and have felt anxiously solicitous that some means should be provided for their help; that the widow's afflicted heart should be relieved from its burden, and the destitute children's wants be fully supplied. It is probable, too, that on account of the children of those of our brethren who are labouring in the Gospel ministry, you have ardently desired that some assistance could be obtained, towards procuring them that education which you deem essential to their reputation and usefulness. *To provide for the widows and children of our brethren in the first instance, and then to assist those of them who are necessitous in educating their children, are the objects contemplated by the Society now formed; to the principles and regulations of which we most affectionately and earnestly solicit your attention.*

It is a fact too obvious to require proof, that the Pastors and Ministers of our Churches cannot from the scanty incomes they receive, make any adequate provision for the support of their wives and children after their death. They who are tenderly alive to the comforts of their families, cannot anticipate the period of their removal from the present world, without feeling the most acute anxiety, lest those who are 'their bone and their flesh,' should be left to the 'rude care of parishes,' or what is scarcely less painful to their hearts, lest they should be shut up in ignorance or illiteracy for want of suitable instruction, and thus be, as it were, confined to that region of dependence and poverty in which their death will necessarily leave them. Believing that you will concur in the correctness of this statement, we anticipate your cordial approbation of the plan of the Society which is now transmitted to you.

The Society is founded upon the following principles as its bases.—*That those whom it proposes to relieve should be CLAIMANTS and not DEPENDENTS—That the contribution required should be*

REMITTED by the MINISTER—That the assistance it affords should be PERMANENTLY SECURED.

1. *That those it proposes to relieve should be CLAIMANTS, and not DEPENDENTS.* We exceedingly rejoice in the existence of several charitable institutions from which the Widows of our Ministers have obtained a kind supply; and also in the assistance afforded them from the profits of our Magazine; and whilst the most entire confidence is reposed in the impartiality and integrity of the persons by whom such funds are distributed, it was felt that a new Society was required to reach the cases of ORPHANS, and to afford aid towards THE EDUCATION OF CHILDREN; in order that our Ministers may calculate with confidence upon obtaining such help for their families, without the possibility of assistance being refused on account of any circumstances whatever rendering such expectations abortive.

2. *That the contribution required should be REMITTED by the Minister.* The Annual payment of two guineas being the qualification of a Minister to partake of the benefits of the Institution, the projectors of the Society felt that some objection might be made from the straitened circumstances in which some of our brethren are placed; they concluded therefore, that it would be proper to give the Congregations they serve an opportunity of being the CONTRIBUTORS, though they should make their Minister the medium of their communication.

3. *That the assistance it affords should be PERMANENTLY SECURED.* You will immediately perceive that this is an object of the first importance, from the lamentable fact that so many BENEFIT SOCIETIES have failed; when the circumstances of the first contributors and long supporters had led them to expect that they should receive the advantages which they had throughout many years contemplated and thought secure. By the plan now adopted, it will be seen, that the aid afforded will not arise from a division of the CAPITAL in any case, but from a division of the ANNUAL INCOME; always securing a certain proportion of the Contributions, from whatever source the money may arise, until a foundation is laid that must remain unshaken and unremoved, sufficient to support and to perpetuate the superstructure of benefits it is proposed to raise upon it.

Permit us, dear brethren, earnestly to request, that you will immediately take this subject into your united and deliberate consideration, and promote its accomplishment by all the means in

your power. We cannot admit the thought that any of our Congregations will let slip such an opportunity of relieving the anxiety of their Ministers, however low the number or the circumstances of those who compose them may be; and we indulge the confident persuasion, that those Congregations who are more numerous, and more prosperous, will not merely feel pleasure in raising what is required to secure the benefits to the family of their own Minister, but will, by occasional or annual Collections, contribute more largely to the funds of the Society; that thus the collected rivulets flowing in a similar direction, and meeting in the same channel, may at length form a reservoir, from which many afflicted Widows and destitute Orphans may obtain a refreshing and abundant supply.

Having thus, dear brethren, fulfilled the direction we received, by making this statement for your approbation, and this appeal to your tenderest sympathies; we conclude by earnestly intreating, that the Society may have a share in your fervent petitions to the Throne of Grace. Should this Institution be succeeded by Him who is "able to make all grace abound towards us," we may be certain that "the administration of this service will not only supply the wants of the saints, but be abundant also by many thanksgivings unto God;" and also, that all who contribute in any way towards carrying it into effect, will share in that delightful benediction and gracious promise, "*Blessed is he that considereth the poor; the Lord shall consider him in time of trouble.*"

We are, Dear Brethren,
In the name and on behalf of the Society,
Your brethren in Christ,

OPIE SMITH, *Treasurer.*

JOSEPH IVIMEY, }
JOHN CHIN, } *Secretaries.*

P.S. All letters and remittances must be directed to the Rev. Joseph Ivimey, 20, Harpur-street, London.

PROTESTANTS IN FRANCE.

THE Committee of the Ministers who have been charged with the correspondence with the persecuted French Protestants, and the distribution of the sums obtained for their relief, have just published a final address to those who subscribed to the fund. It is gratifying to

learn, that the blessings of many widows and orphans, and those who were ready to perish, has come upon the friends of religious liberty in Britain, who have stepped forward to aid fellow-protestants persecuted for their religious profession. And it is satisfactory to know, that the statements of the sufferings which were circulated by the committee were far below the truth, and the acknowledgments of the French government. We hope the Dissenters of England will ever afford refuge and protection to those who suffer for their attachment to the principles of the Reformation.

MARRIAGE AMONG DISSENTERS.

WE are happy to state, that at a Meeting of Ministers of the Three Denominations, convened last April, to consider of the propriety of applying for an alteration of the laws compelling Dissenters to submit to marriage by the forms of the Church of England, it was resolved to make an immediate application to the government, and that a deputation consisting of the Rev. Dr. Rippon, the Rev. Dr. Lindsay, the Rev. Mark Wilks, and the Secretary, were appointed to confer with Lord Liverpool on the subject.

PROTESTANT SOCIETY

FOR THE
Protection of Religious Liberty.

(Continued from page 253.)

Two pounds annual contribution from each congregation in England, and £1 from ditto in Wales, are expected to be transmitted to either Robert Steyer, Esq. Upper Thames-street, Thomas Pellatt, Esq. Ironmongers' Hall, or John Wilks, Esq. Finsbury-place, London.

RESOLUTIONS.

1. That this meeting, including the friends of religious freedom of every party, receive with great interest the statement of the proceedings of the Committee of the Protestant Society for the Protection of Religious Liberty during the past year; that they have not forgotten the meritorious labours of preceding Committees, who mainly contributed to obtain the amended Toleration Act,—aided to procure the recognition

of more liberal principles in the administration of India,—and at the same time did not neglect to defend the domestic rights of Dissenters and Methodists; and that they rejoice, that the Committee for the past year have imitated their example, and laudably advanced in the same useful and honourable course.

2. That impressed with the essential importance of Academies for the preparation of pious young men for the ministry among Dissenters, and solicitous that no avoidable charges should oppress their funds, or diminish their utility,—they learn with great satisfaction that it has now been finally decided, that the apartments occupied by students in those institutions shall be exempt from public and parochial assessments; and that the Committee have prevented the interference of churchwardens with schools established on those liberal principles which alone the enlightened friends of education can commend.

3. That experience has convinced many members of this Society, that the demand of Tolls on Sundays from Dissenters and Methodists attending their own places of religious worship, imposes on them a burden peculiar and injurious;—and that they therefore applaud the efforts of the Committee to avert that inconvenience, and recommend to their consideration the expedience of applying for some permanent provision that may establish their right to exemption in a distinct unequivocal manner.

4. That whilst this meeting learn with approbation the liberal conduct of the Committee in presenting 50 guineas to the Independent Chapel at York, and 50 guineas to the congregation of the Rev. Mr. Slatterie at Chatham, towards their expenses in resisting the assessment of their meeting-houses to the rates for the relief of the poor,—they learn also with regret, that the resistance of those congregations has not been attended with success; and they hope that the Committee will take the earliest opportunity that prudence will allow, to apply for an act, by which not only the pecuniary charge shall be prevented, but the degradation of submitting the expenditure of Dissenting congregations to uninformed or unfriendly Magistrates at Quarter Sessions shall be for ever removed.

5. That this meeting would be unworthy descendants of wise, pious, and noble-minded men, if they could ever consider with contented or indifferent minds the continued operation of the Test and Corporation Acts on Protestant

Dissenters, or could cease to regard them as a profanation of the sacrament of their religion to secular purposes, and a violation of those rights of conscience which it is the delight of every man to enjoy; and his duty to maintain; and that they invite the attention of the Committee to some general and energetic efforts for the repeal of all such penal and prohibitory statutes, and for the final establishment of the rights of Dissenters on a basis, that honour, and reason, and religion, shall approve.

6. That when this meeting consider the local persecutions which obstruct liberty of worship; the hostile spirit which many Clergymen of the established church continue to manifest; the vexations of which the perverted poor-laws are made the instruments; the parliamentary measures incompatible with the past privileges of Dissenters, which require constant attention; and the more combined and progressive labours of the established church, not merely to perpetuate, but to extend its power; they cannot but perceive the increasing importance of vigilance and union among all the friends of religious liberty of every denomination, and must recommend as their general representative the Protestant Society, which includes all parties within its protection, to universal and more zealous support.

7. That to the Committee for the past year, composed equally of ministers and laymen, and including gentlemen who are members of the established church, as well as Dissenters from that church, this meeting present their thanks for the prudence and zeal; and the activity and caution, with which they have discharged the important duties they were appointed to fulfil; and that the following ministers and laymen, also in equal proportion, with the Treasurer and Secretaries, be appointed to act as the Committee of the Society during the ensuing year. Ministers,—Rev. J. Brooksbank, Collyer, Collison, F. A. Cox, Cloutt, Fletcher, Rowland Hill, Jackson, Newman, Platt, Tracy, John Townsend, Matthew Wilks, and Mark Wilks. Laymen,—D. Allan, W. Bateman, J. B. Brown, James Emerson, James Esdaile, — Handfield, M. Wood, Thomas Hayter, J. O. Oldham, J. Pritt, W. Townsend, T. Wontner, Thomas Walker, and James Young, Esquires.

8. That this meeting also repeat their thanks to Robert Steven, Esq. the active, benevolent, and enlightened Treasurer of this Society.

9. That they also renew, with even increasing pleasure, their cordial acknow-

ledgments to Thomas Pellatt and John Wilks, the intelligent, zealous, and disinterested Secretaries, and respectfully reinvite their useful exertions.

10. That this meeting acknowledge with gratitude the kind attention of the Rev. T. Tayler, the Rev. Dr. Collyer, the Rev. J. Phillips, and James Gibson, Esq. the Trustees of Coward's Funds, who have again manifested their attachment to liberal principles, and to the true interests of Protestant Dissenters, by a donation to the Society of Fifty Pounds.

11. That this meeting recognize upon this occasion, with great pleasure, the presence of Matthew Wood, Esq. Alderman, and M. P. for the city of London, and congratulate the citizens of that city on the re-election of a Representative, anxious to promote education, peace, and liberty, throughout the world.

12. But that to Sir James Mackintosh, M. P. the honourable and eloquent Chairman, this meeting offer their peculiar praise;—and would express their hope, that he who asserted the freedom of the press, and benefited India by his wisdom and his presence, will succeed in his beneficent attempt to render our criminal jurisprudence milder; more efficacious, and more just,—and will soon complete a National History, to which the friends of truth and freedom in every future age may with confidence refer.

SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

MAY 7. Freemasons' Hall. Sir Thos. Baring, Bart. in the chair. Speakers,—W. Wilberforce, Esq. Lord Gambier, Rev. Lewis Way, Rev. L. Richmond, Rev. J. Owen, Rev. D. Wilson, Rev. C. Simeon, Rev. W. Marsh. Great good is doing by this Society.

ANNUAL MEETINGS.

HANTS AND WILTS ASSISTANT SOCIETY.

April 14. The Easter meeting of the Hants and Wilts Assistant Society in aid of the Baptist Mission was held at Poole. Mr. Saffery preached in the morning from Gal. v. 32. *On goodness, as a fruit of the spirit*, and Mr. Millard in the evening from 1 Tim. i. 15. Mr. Clare preached the preceding evening from Job xxxv.

17. The devotional parts of the services were conducted by the brethren Dore, Priestley, Shoveller, Clare, Millard, Mill, and Saffery. The next Association is to be at Southampton July 21. Messrs. Hawkins and Saffery to preach; the former on the given subject. Mr. Millard is to preach on the preceding evening.

OXFORDSHIRE ASSOCIATION.

THE Annual Meeting of the Oxfordshire Association will be held at Bourton-on-the-Water, on Tuesday and Wednesday, the 8th and 9th days of this month. The Rev. James Smith of Ashwood, and the Rev. Isaiah Birt of Birmingham, are expected to preach.—The Seventh Anniversary of the Bourton-on-the-Water Auxiliary Bible Society will also be held on Thursday the 10th.

NEW CHURCH FORMED.

MAGOR, MONMOUTHSHIRE.

REV. Thomas Leonard, April 14, 1819. Reading and prayer by Mr. Beates, student at Bristol; introductory address, Rev. Joshua Lewis, Chepstow; ordination prayer and charge, 1 Tim. vi. 11, Rev. John James, Pont-rhyd-yr-un; address to the church, Rev. Rees Davies, Caerwent; concluding prayer by the Rev. Wm. Jones, Cardiff. The Rev. Thos. Harries, Peniel, gave out the hymns.

NEW CHAPEL OPENED.

LIVERPOOL.

MARCH 21, 1819. A neat commodious chapel, with a large school-room attached to it, (freehold, and now in trust,) was opened for public worship, for the use of the third Baptist church, in Great Crosshall-street, Liverpool.

Mr. Underhill, the pastor, opened the service with reading and prayer; the Rev. J. Poole, of Birmingham, preached three very impressive sermons, from Isaiah xl. 5; Hebrews viii. 2; and Rev. vii. 9 and 10. The services of the day were attended with great solemnity, and will long be remembered with pleasure by many.

Their former place of worship was on a lease nearly expired, and was in a decayed state.

ORDINATIONS.

HARUT, DENBIGH.

REV. W. Hughes, August 23, 1818. Reading of the scripture and prayer, Rev. Mr. Evans, and W. Roberts; introductory address, Rev. Mr. Evans; ordination prayer, Rev. E. E. Evans; charge, 2 Cor. iii. 16, Rev. Mr. Roberts; address to the church, 1 Tim. v. 17, 18, Rev. Mr. Evans.—The Society engaged to allow Mr. Hughes a stipulated annual sum, with a promise of advance if the church should increase in number; which agreement was signed by the two Deacons, and the Rev. Messrs. W. Roberts, and E. E. Evans.—Harut lies near Wrexham, in a neighbourhood inhabited by colliers and miners. About twenty-two years ago, Mr. E. E. Evans, (late of Cefn Mawr, but now of London,) visited these parts several times, and preached to great multitudes in the open air; but having many other places to serve, he was compelled, though reluctantly, to relinquish Harut. In 1816, several pressing invitations were sent to Mr. Hugh Hughes, a member of Cefn Mawr church. He went, accompanied by other preachers, and several persons were baptized from time to time; some of whom declared, that serious impressions had been wrought on their minds about twenty years before, under the ministry of Mr. Evans. Thus did the good seed, which had long lain in the ground, spring up, when watered by the dew of heaven, and again warmed by the genial influence of the Sun of righteousness.—Harut being about eight miles from Cefn Mawr, of which church the individuals were members, and they having increased to twenty-nine in number, they were formed into a church on the above-mentioned day.

LIXWNO GREEN.

MARCH 2, Rev. John B. Roberts.—Reading of the scripture and prayer, Rev. John Roberts; introductory address and ordination prayer, Rev. Chris. Evans; charge, Rev. W. Williams; address to the church, Rev. John Roberts.

MELKSHAM, WILTS.

APRIL 7, Rev. John Shoveller, Jun. late of Liverpool. Reading of the scripture, Rev. Mr. Stennett, of Calne; prayer, Rev. Mr. Seymour, of Bradford; introductory address, Rev. J. Shoveller,

of Poole, father of Mr. Shoveller, Jun.; ordination prayer, Rev. R. Horsey, of Taunton; charge, Mal. ii. 5—7, Dr. Ryland; address to the church, Phil. i. 9—11, Rev. Mr. Saunders of Frome.

SHALDON, NEAR TEIGNMOUTH,
DEVON.

APRIL 9, 1819. The Rev. William Glanville was ordained over the Baptist church in this place.

Reading and prayer, the Rev. Mr. Gabriel, of Brixham; Nature of a Gospel Church, and ordination prayer, Rev. Mr. House, of Ashburton. The Rev. Mr. Pryce, of Falmouth, (Mr. Glanville's pastor,) delivered an affectionate charge, from 2 Tim. ii. 15. The Rev. Mr. Sprague, of Bovey Tracey, preached an impressive sermon to the church, from Romans xiv. 19.

LITERARY INTELLIGENCE.

Just published.

Elementary Discourses; or, Sermons addressed to Children. By John Burder.

Moral and Ritual Precepts compared; in a Pastoral Letter to the Baptist Church, at Bow, Middlesex; including some Remarks on the Rev. Robert Hall's 'Terms of Communion. By William Newman, D. D.

Vol. I. Containing the Pentateuch and Historical Books of the Old Testament, of a New Family Bible, and Improved Version, from corrected Texts of the Originals, with a copious Introduction on the genuineness and inspiration of the sacred books, a complete View of the Law of Moses, both as a civil and a religious code, and an account of Jewish Sects, Customs, &c. By B. Boothroyd, Editor of the *Biblia Hebraica*, &c.

In one handsome octavo volume, illustrated with plates, Letters from Palestine, descriptive of a Tour through Gallilee and Judea, with some account of the Dead Sea and of the present state of Jerusalem.

Remarks on the Foreknowledge of God; suggested by passages in Dr. Adam Clarke's Commentary on the New Testament. By Gill Timms.

BAPTIST ANNIVERSARIES.

June 22. Tuesday. A Sermon will be preached at Carter-lane, Southwark, by the Rev. Dr. Ryland of Bristol. Service to begin at Half-past Six in the Evening.

June 23. Wednesday. The Annual Meeting of the Baptist Itinerant and British Missionary Society will be held at the City of London Tavern. Breakfast at Six o'Clock. The Chair to be taken at Seven, by Benjamin Shaw, Esq.

The same Morning, a Sermon will be preached at Queen-street Chapel, Lincoln's-inn-fields, in aid of the Baptist Missionary Society, by the Rev. Thomas Edmonds, A.M. of Cambridge. Service to begin at Eleven o'Clock.

The same Evening, a Sermon for the same object will be preached at Zion Chapel, by the Rev. William Ward, one of the Missionaries from Serampore, or in case of failure by the Rev. John Mack, of Clipstone.

June 24. Thursday. The General Meeting of the Ministers and Messengers of Churches in Town and Country, will be held at Carter-lane, at Eight in the Morning.

The same Day, a Sermon before the Stepney Academical Institution will be preached by the Rev. Dr. Steadman of Bradford. Service to begin at Twelve o'Clock.

The same Evening, at Six o'Clock, there will be a Prayer Meeting on behalf of the Foreign Missions, at Albion Chapel, Moorfields.—The Annual Report will be read by the Rev. John Dyer, Secretary to the Baptist Mission; and an Address will be delivered by one of the ministers.

June 25. Friday. The Annual Meeting of the Baptist Irish Society will be held at the City of London Tavern. Breakfast at Six o'Clock. The Chair to be taken at Seven by Joseph Butterworth, Esq.

Collections will be made at the close of each Meeting, except the two at Carter-lane.

The Rev. William Ward, one of the Senior Missionaries from Serampore, being in England, is expected to assist at these Meetings.

N. B. Friday Evening, June 25, a General Meeting of the Contributors to the Cases for assistance in building, &c. Baptist Meeting-houses, will be held at No. 18, Aldermanbury, at Six o'Clock.

Irish Chronicle.

*Extract of a Letter from R. M. a Reader
of the Irish Scriptures, dated*

March 20, 1819.

I HAVE not travelled much this month, as the Rev. Mr. Wilson having visited all the schools himself, did not think it necessary to send me; however, I should have enough to do in this neighbourhood all the days I have to live. Although the reading of the scriptures, and the circulation of Testaments, have done much good, still there is much more to be done. I read the word of God in Irish to many that never heard it before, nor would have been at all likely to have heard it, but for this Institution; some of whom often come to my house, and remain for hours to hear it when I am at home. Last week a neighbour of mine, who was working in a field near where I live, called me aside; said he, "I have something to remark to you, but I fear you will only laugh at me." "What is it?" said I. "You ought," added he, "to return to your former religion, come to mass with us, and acknowledge that you have been wrong for some time past." "Alas!" said I, "I think there are too many already under the yoke of bondage." As there were many near, I called them to hear our conversation. "To do so," continued I, "would be building my house on sand, after putting my sole dependence on the Lord Jesus Christ. You wish me to return, like 'the sow that had been washed, to wallowing in the mire;' and if I deny my Lord and Master, where can you send me for refuge." I then referred him to Acts iv. 12: "Neither is there salvation in any other; for there is none other name given among men whereby we must be saved." The man had no more to say for himself, and one of the company requested I would get him a Testament.

I am constantly reading and explaining the word of God, as well as the Lord enables me; and to mention all the interesting conversations that take place between me and my hearers, would be impossible.

From the same.

April 20, 1819.

As my house is much resorted to by teachers and readers, it is called the preachers' meeting; nevertheless, it is much frequented by the neighbours; and even persons that were in the habit of ridiculing me not long since, are now coming in to read and ask questions. When I make them sensible of many things that they had no conception of before, they say to one another, "Where did he get this knowledge?" "How can we believe you?" "Don't believe me," say I, "but believe the word of God." I mentioned "that salvation is a free gift, and that forgiveness is with God only." One of the company wanted to make it appear that it is necessary for man to do works, in order to be saved; but I told him, that if all the good mankind ever did, was put to the account of one man, it would not be sufficient to save him; for even that man must be saved by faith in the Lord Jesus Christ alone. I then referred him to the 9th chapter of Matthew, and read it for him, particularly the 28th, 29th, and 30th verses: "Then touched he their eyes, saying, According to your faith be it unto you, and their eyes were opened," &c. Some of the people returned thanks to the Lord Jesus, for his great mercy. When they doubt what I say, I point them to certain chapters to read for themselves; Heb. x. Acts iv. and Col. ii. and explain them as the Lord enables me. Some time back, the street in which I live received a name that indicated the wickedness of the people who resided in it; but I think it will soon be called by a better name, as there are many Protestants living in it at present, and people who are inclined to read the word of God.

*Extract of a Letter from the Rev. S.
Davis, dated*

Island Bawn, near Nenagh,
March 23, 1819.

ON the 14th instant, I preached, as usual, twice, and administered the Lord's-supper. I also had a prayer-meeting in the morning at eight o'clock.

On Tuesday evening I preached again,

and on Wednesday at Templemore, where the parlour of our brother D. was full to excess, so that he is anxious to obtain a larger place for preaching, if possible. On Thursday I proceeded six miles further, to Summer Hill; and on Friday, for the first time, to Clogh Jordan, eight miles from the last-mentioned place. I expect to preach in Nenagh, a populous and respectable town, about a mile distant, this, or to-morrow evening; and at Burros-o-kain before the week closes; and after next Lord's-day, I hope to return through Templemore to Thurles and the hills, and home to Clonmel, by Lord's-day week. I only returned from Waterford the Wednesday preceding my journey to Thurles, after spending two Sabbaths there; and I had the pleasure on the second Sabbath morning to see most of the seats in the meeting-house filled with attentive hearers. The evening congregations were also better than ordinary. You may see by this, that I am endeavouring, while the weather is so fine, to extend my labours as far as possible. O that I could tell you there appeared some fruit, or even blossoms, of my exertions; but the seed is sowing, and it must be left with the Lord of the harvest. He must be more concerned for his own honour than I can possibly be, and he is gracious.

From the same, dated

Clonmel, April 15, 1819.

WHEN I wrote you last, I was in Lower Ormond, and preached a night or two after at Nenagh. There were about 50 hearers, who were all very attentive, and you will see that one lady gave me a thirty-shilling note for the Society, unsolicited. I preached the following Sabbath at Clogh Jordan again; but the best congregation was on the following Tuesday evening, when from 150 to 200 attended, among whom were more Roman Catholics than ever heard me at one time before. They were all very attentive while I addressed them from those solemn words in Rev. vi. 17: "The day of his wrath is come, and who shall be able to stand?" O for the outpouring of the Spirit, as upon the day of Pentecost! I am indeed nothing, but grace is omnipotent.

Extract of a Letter from P. C. dated

Baunleigh, March 29, 1819.

THIS day the Rev. Mr. McCarthy inspected my school, and found therein 95 scholars present, 32 of whom were re-

peaters. He also inspected Mrs. C.'s school, and found therein 47 scholars, 13 of whom were repeaters.

We, as a church, still meet in Renaghmore, for the worship of God twice every Lord's-day, also every Tuesday and Friday. We feebly praise the God of our salvation; and glory be to his most holy name! We find him present every time we meet, and always get the promised blessing. Our spiritual desires, I trust, are increasing, and we find an eager inclination to worship that God who has purchased our salvation. We feel great comfort when we get a visit from the Rev. Mr. McCarthy, who, every time he comes to the hills, through Divine grace, rekindles the spark that is already in our souls, and brings to our remembrance our bleeding Saviour, who suffered the just for the unjust, to bring us to God.

On Saturday evening last, he preached in Renaghmore, and on Sunday morning in Baunleigh, to a pretty large and attentive congregation. He preached in the evening at Renaghmore, and afterwards administered the Lord's-supper to the church; and indeed I thank the Lord we were very happy, both under the word and at the Lord's table. Blessed be the name of God, who always feeds his poor hungry children, and never lets a thirsty soul go away unsatisfied.

Extract of a Letter from the Rev. J. Wilson, to the Secretary, dated

Ballina, April 8, 1819.

DEAR BROTHER,

You wish to have some particulars respecting the Irish readers. Your wish was in part complied with in a letter that met yours on the way; but I will now more fully comply with your request.

There are twelve Sabbath readers, or persons employed on the Lord's days only, who either read the Irish Scriptures at home, for those who assemble for the purpose; or go to the cabins of the poor, who will call their neighbours to hear the "good things,"—"the truths,"—"the blessed sayings;" as in their simplicity they term the contents of that book which has heretofore been "hidden from their eyes." These twelve, although not commissioned precisely as the original twelve were, yet have virtually—"power and authority over all devils, and to cure diseases." Their power is limited, but they certainly often defeat Satan in his designs, and are the means of restraining his influence; they

cure, not the diseases of the body, but of the mind; and thus prevent, which is better than curing, many diseases of the body. The Sabbath, after mass, is generally spent, particularly among the poor, in rioting, gaming, and drunkenness.

But the twelve, each man with his little circle around him, engage the attention, enlighten the minds, and impress the hearts of those who would otherwise be employed in the above abominable practices.

There are "others," would to God I could say "seventy;" but alas, I can only say five; who are constantly employed in visiting the schools and reading the Irish Scriptures. All the schools are inspected by these men once a month, except those in Erris, besides the quarterly inspection by myself. These five are indeed "men wondered at," not for their erudition, not for the splendour of their talents, not for their eminence of rank; but because they are "mighty in the Scriptures;" and are thereby able to point out the refuges of lies, to which so many resort; and to show how the thousands in this unhappy country, goaded by superstition, may be released. For these persons there is always a cordial welcome in the cabin; their language, their manners, their customs, and where they are known, their object, will insure them the warmest corner, the pipe, the potatoe, and if they have it, the milk, and a lodging.

To hear the Scriptures read and explained in their own tongue is the delight of the peasantry. Their ready and appropriate expressions during this exercise fully demonstrate their attention to the subject.

To ascertain the extent of the usefulness of Irish readers is impossible. This will not be known till "the secrets of all hearts shall be revealed;" when I doubt not it will be said of many an Irish cabin, that "this and that man were born in it," and that the seeds of the new life were sown by the Irish readers.

I cannot help adding to the praise of the Author of all good, that the number of persons who attend my preaching in Ballina is increasing; and that I have reason to hope that my residence there has been the means of directing one soul to glory. I refer to the lady of the house where I lodged, lately deceased. She was afflicted for several months, and part of the time was the greatest sufferer I ever saw; I often saw her, when at home, and conversed with her respecting the state of her soul and on religious

subjects in general, read the scripture and prayed with her.

She told a friend shortly before her departure, that she believed God in his providence had directed me to her house in order to show her the way of salvation.

Extract of a Letter from P. B. a Reader of the Irish Scriptures; dated

April 19, 1819.

IN the course of this month I have travelled from Ballina to the county of Leitrim. I had frequent opportunities of sowing the seed of life. There are many in spite of all opposition, who are beginning to think for themselves; and as they expect that all is not right in respect of their former way of thinking, they are beginning to read the Scriptures to see whether those things are so or not: indeed the people in general pay the greatest attention to the Irish Testament when read for them, and marvel that the priests should be against such a fine book, which contains nothing but the word of God.

I was at the house of B. R. a few days ago, where I saw the word of God fulfilled in the case of five in one house divided, three against two, and two against three. There was a daughter of the man of the house who never had had the opportunity of hearing the gospel. When we had done reading we joined in prayer in Irish; this girl and a servant would not join us. But see what the Lord can do: as soon as they heard me speak in Irish, they kneeled down, and thanked God for all his mercies. I hope the time is approaching when we shall see many praying souls in this wilderness.

Extract of a Letter from C. H. a Reader of the Irish Scriptures, dated

April 19, 1819.

I TRAVELLED about on one side of the mountain called Sleavdhaff, reading the word of God to the poor inhabitants of that place, where I was kindly received in all the villages notwithstanding the opposition of the clergy. They declare they would sooner go to hear the Irish Testament read than go to mass; and moreover that they verily believed it to be the word of God. They seemed greatly rejoiced at hearing it in their native language. There are many families in that neighbourhood on the inquiry.

Returning home I went into a house, where I found a set of loose, idle fellows,

who carried from one village to another a book calculated to pervert the minds of the people. They made me sit down in order to convince me of my errors, boasting of their pocket pistol as they termed their book. I heard them patiently, till they asked my opinion on the subject. I told them I wished from my heart all such books were burned, at which they were much displeased. But one asked me my reason for saying so, which gave me an opportunity of explaining to them the holy scriptures. One of the party said I gave more proof for what I said than they had, and resolved to compare it by the scriptures himself. At length fifteen men gave it in my favour, and said the Bible ought to be believed before any book. So they appointed another day for further conversation.

Extract of a Letter from R. M. a Reader of the Irish Scriptures, dated

April 19, 1819.

IN Erris I lodged at a Mr. K.'s. In this house the neighbours generally assembled to worship their gods. They asked me, "Would I join them in worship?" I asked them how they worshipped, although I was in full possession of their mode these many years past. "That is different to my way of worship," said I. "How do you worship?" said one of the most forward speakers amongst them: "I will pray," said I, "and will you hear?" "We will," said the whole of them. As soon as I commenced prayer, they began to shed tears at the name of Jesus. They were all much affected, and said, they never heard so much good from their priests; nothing but Latin, which they could not understand.

I had a conversation with a young lad three times in the county of Mayo. I hope it will end in his everlasting welfare. He said that he had seen the gross improprieties of his clergy, and told his father, he never would bend one of his knees before them.

27th. Friend Moore and I met, and travelled over a good part of the county of Mayo. Met with a man by the way, and entering into conversation, he introduced his stations to Clough-patrick,*

* See the Appendix to the First Annual Report, page 30.

and after relating the dangers and difficulties of ascending the hill, gave us an opportunity, and enabled us to show him the clear and open way to heaven, and that in his own language. He heard with great attention.

Called at Birmingham school. It is here a populous country, but very much prejudiced. However we had the gratification to find the schoolmaster has made open and public profession, in spite of all opposition. We were informed by others, that there were sundry attempts made to way-lay him. Notwithstanding the parishioners will not withdraw their children; but tell the priest, unless he establish a free-school, that they will continue. I wish they were equally resolute in every direction.

As we got into a house in Ballina, met with a man having a prayer-book in his hand, reading and explaining to the woman of the house; but, like the generality of our country, ignorant of the plan of salvation; and instead of enlightening, bewildering their minds. Being a very talkative man, we were constrained to let him run on a great length, and when it came to our turn, or when we were permitted to speak, we had to beat the same path back again; but we had the happiness to convince him, and bring him to a clear and open confession; so that we parted in the greatest unanimity.

Our next opportunity of usefulness was in the barony of T——, where we met with some opposition. We had the sorest day's trial, but the event was, that the man of the house requested that I would leave him my fellow-traveller for three weeks; or if any of us passed that way, to stop with him. A few days after I met with him in Ballina. Had a long conversation on the gospel. He said, he was like a man rocking in a cradle. I think the work is of the Lord, and if I go, he will finish it.

On my way from Ballina met with Mr. P.; stayed all night with him. The conversation was so interesting, that we did not go to bed until twelve o'clock. Got into Mr. H.'s by the way; there I met with a tailor, who said he was desirous to see me this long time, hearing so much said of me; "And I hope," said he, "you will be so good as to get me a Bible." Here I had an opportunity to explain the glad tidings.

I could write much more, but I forbear.

Missionary Herald.

BAPTIST MISSION.

SERAMPORE.

A LETTER just received from Dr. Carey, dated October 4, 1818, describes new and extensive fields which are opening to Christian enterprize, in consequence of recent political events.

By the successful termination of the late war, a tract of country larger than Great Britain is put into our hands, in which several of those languages are spoken in which we are preparing translations of the scriptures. Had we funds and men, five or six hundred schools might be immediately organized, and men of God, if we had them, might be instrumental in doing more good than can be calculated.

After narrating the circumstances which led his son, Mr. Jabez Carey, to retire from his station at Amboyna, the Dr. proceeds:

When the proposal was made us to set up schools in the upper provinces, (now called Rajpoothana,) we thought none so fit as Jabez to go, who had already superintended schools in the Moluccas with so much success. We also thought it a more important station than Amboyna, and as the Rotterdam Society has expressed its intention to send Missionaries to the Moluccas, we thought it best to abandon that station: Jabez, therefore, has now agreed to go into Rajpoothana. As to the places where he will settle and set up schools, he will be under the direction of a gentleman whom we know to be friendly to our undertakings. You now see our pressing want of men, and the absolute necessity of Missionaries going to their stations when they arrive. A hundred Missionaries are wanting at this moment, to fill up the field before us.

My children are now all about me. We have employed Felix to assist in the operations of the printing-office, particularly reading and correcting proofs. William is at Cutwa, Jabez going to Rajpoothana, and Jonathan in Calcutta, in the law.

Brother Marshman's eldest daughter was lately married to a Mr. W. the first of the Company's civil servants who has been baptized.

Brother Ward's health is so bad, and his whole frame so relaxed, that the medical men all agree in the necessity of a voyage to England, and he will therefore, in all probability, embark in two months' time. This is much to be regretted, but cannot be prevented.

Through mercy, I am well. My work is rather heavier than ever, but I rejoice in it. My wife has been unable to walk for several months. I went with her on the river last week, to try whether that would be beneficial to her; but we were very near meeting with a serious accident. Our vessel, a pinnace, ran foul of a sloop lying at anchor, which carried away three or four of the stanchions of the windows; had we been a foot or two from the place we were in, we should have just run on the bow of the sloop, which would have infallibly sunk us, as the stream ran with amazing rapidity. God, however, mercifully preserved us. Our danger was the greater, as another sloop lay at anchor about half a mile from us, in a direct line; we, however, got a tow line fastened to the one on which we ran, which they gradually let out, till we were alongside the one I feared, so that we were preserved from every harm.

P. S. Nov. 9. Jabez sets off this evening. Brother Chamberlain arrived here a few days ago: I fear his continuance in the flesh will not be long. He is ordered to go to the head of the bay, at least, for his recovery; the doctors here advise his going further. He appears to be in a consumption; his mind is very happy. Brother Ward sails for Liverpool the beginning of December.

THE following List of Works now in the Missionary press, is copied from a letter of Mr. Ward to Dr. Ryland, dated Serampore, September 12, 1818.

- The New Testament, in the Sungskrit,.....by Dr. Carey.
 Ditto, in the Assam,.....by Ditto.
 Ditto, in the Telinga,.....by Ditto.
 Ditto, in the Kurnata,.....by Ditto.
 Ditto, in the Wutch,.....by Ditto.
 Ditto, in the Nepaul,.....by Ditto.
 Ditto, in the Marwar,.....by Ditto.
 Ditto, in the Oojein,.....by Ditto.
 Ditto, in the Bundlecund,.....by Ditto.
 Ditto, in the Dukslinu, or Sindh, by Ditto.
 Ditto, in the Kashmere,by Ditto.
 Ditto, in the Jumboo,by Ditto.
 Ditto, in the Magudha,.....by Ditto.
 Ditto, in the Hurotee,.....by Ditto.
 Ditto, in the Huriana,.....by Ditto.
 Ditto, in the Hunaj,by Ditto.
 Ditto, in the Bengalee,.....by Mr. Ellerton, of Malda.
- The Prophetical Books, in Hindce, just finished, .by Dr. Carey.
 Ditto, in Mahratta,by Ditto.
- The Pentateuch, in the Kunkuna,.....by Ditto.
- The Historical Books, in the Sikh, or Punjabee, by Ditto.
 Ditto, in the Pushtoo, or Affghan, by Ditto.
- The whole Bible in Bengalee, in small type, to bring it into one volume, by Ditto.
- The New Testament, in the Bruj Bhasa, by Mr. Chamberlain.
- The Poetical Books, in the Chinese,....by Dr. Marshman.
- The Gospel of Luke, in Ditto,.... by Ditto, to finish the New Testament.
- The Gospel of Matthew, in the Malay, Roman character, by Mr. Jabez Carey.
- The Malay Bible, (Arabic character,) by the Calcutta Auxiliary Bible Society, superintended by the Rev. Mr. Hutchings.
- The Sungskrit Dictionary, second edition.
- A Sungskrit Grammar, edited by Mr. John Marshman.
 Ditto, with a Bengalee Translation, by Tarachund, a Christian Hindoo.
- Baxter's Call, in Malay, translated by Mr. Jabez Carey.
- Pilgrim's Progress, in Bengalee, translated by Mr. Felix Carey.
- Goldsmith's History of England, in Bengalee, translated by Ditto, for the School-Book Society.
- Bengalee Dictionary, in two 4to. volumes, by Dr. Carey.
- The Ramayuna, in Sungskrit, with a Translation, Vol. 4th, by Drs. Carey and Marshman.
- The Sonkyu Pruvuchunu Bhashyu, a Hindoo Philosophical Work, in Sungskrit, edited by Dr. Carey.
- An English Translation of the above, by Dr. Carey.
- The Flora Indica, a Botanical Work, in several Volumes, edited by Dr. Carey.
- The Book of Common Prayer, in Tamul, printing at the expense of the Governor of Ceylon.
- Bengalee Hymns, about 300 Pages.
- The Friend of India, a Magazine, in English, published monthly.
- Sumachor Duruna, a Bengalee Weekly Newspaper, by Mr. John Marshman.
- The Dig-Dursuna, a Bengalee Monthly Magazine, by Ditto.
- An Astronomical Book for Schools, in Sungskrit, by Ditto.
 Ditto, in Bengalee, by Ditto.
- Spelling and Reading Tables for Schools by Ditto.
- Scientific Copy-books by Ditto.
- The Happy Deaths; a Work translated into Bengalee.

MOORSHUDUBAD.

Extracts from Mr. Ricketts' Journal.

February 4, 1818. Went to Koolibazar, where we saw a Hindoo, a native of Patna, who had gone on a pilgrimage to Jugunnat'ha. In the course of conversation with him, respecting the proper way of salvation, he recognized the necessity of a Divine atonement for sin; and frankly acknowledged, that the religion of Christ was the true religion; adding, that all other modes of worship originated in human invention. This he said in the presence of many of his countrymen. 26th. Went to Bhagra, and met with a mendicant from Hurdwar, who had been on a religious journey to Jugunnat'ha. We asked him his reasons for undertaking such a journey, when he had a sacred "Gunga" in his own country; and observed, that his conduct implied a want of confidence in the "Gunga;" as he appeared to ramble from one thing to another, without fixing his hopes in any particular quarter. We then pointed out the absurdity of his journey to Jugunnat'ha, and held forth Jesus Christ to him as the only channel of reconciliation with God.

JESSORE.

Extracts from the Journal of Mr. Thomas.

EARLY on Lord's-day, February 1, I left Saheb-gunj for Chougacha. In the evening we held a church-meeting, when the brethren and sisters agreed to restore to communion, Photoo, Aurpee, and Huri-Priya, who had been excluded some months ago. After this, twenty-one of us surrounded the blessed table of our Lord Jesus Christ. 2d. This morning we held a church-meeting, to inquire of the brethren and sisters what impression the gospel appears to have produced on their minds. We also held a prayer-meeting for the spread of the gospel, and I directed brethren Didhera, Rama-Soondura, and Shristee-Dhura, to go to Rama-Chundra-poor, two days' journey from Chougacha, to make known the gospel there. 8th. Lord's-day. Three brahmuns from Nul-danga, twenty miles distant, called for Persian and Bengalee books. I gave them some gospels and tracts. 24th. Four Roman Catholic Christians from Husunabad, about five days' journey from Saheb-gunj, called on me this evening, and attended wor-

ship. After service I read several chapters from the New Testament in Bengalee, and explained the meaning, with which they appeared much interested: they said their Padre read prayers in Latin, which they could not understand. They told me they should be happy to see a missionary friend in their neighbourhood, to instruct them in the scriptures.

DHACCA.

Extract of a Letter from Mr. L.

Dhacca, February 7, 1813.

I HAVE little, if any thing, new or interesting to communicate. We still continue to spread the scriptures, and drop a word either in public or private, wherever we can find an ear to hear; even this is not at all times easily accomplished; however, it is our business to continue sowing, and praying for the early and latter rain, even sowing in lively hope, as most assuredly the Lord of the harvest will bring forth fruit in due season; therefore there is no need to fear the issue. As it regards the Native Schools, things are pretty much the same as when I wrote last.

I have received some small additions to the Christian school during this month, and find it just now in a more promising state than I had reason to expect when I wrote to you last upon the subject; but what I feel most gratified to communicate is, that many of them are gaining a pleasing knowledge of divine things, which I trust is carried to their homes, and, with a blessing, may spread through their families. Brother Solomon has got a situation in the Company's factory, which has set my mind much at ease respecting him: he has erected an altar to the praise of the once despised Saviour in his family, where the voice of prayer and praise may now be heard morning and evening. I believe I have already informed you that he has a wife and three children: the former has been baptized; and two of his daughters attend our school to obtain a Christian education: the eldest is not twelve years old.

N. B. Rama-Prusad has been itinerating through Bhowal last month, and, I trust, with some success, as they begged for a school amongst them, proposing at the same time to erect a house at their own expense for the purpose, and likewise to defend it against the priests.

CHITTAGONG.

THE following interesting particulars are extracted from Mr. Ward's account of his late journey from Serampore to this place.

Feb. 17, near Kalee Ghat.

THIS morning before breakfast went up to the temple of the great goddess, and found several bramhuns in the covered area before the temple, reciting different Sungskrita books, one the Chundee, and another the Shree-Bhaguvad. As the doors of the temple were not yet opened, I began a conversation with an old man who professed to be here as a devotee of the goddess. I pressed him to examine the ground of his expectations from the goddess, reminding him that he would not purchase the slightest article of food or clothing without a thorough inspection; and that if all his hopes of future salvation should end in disappointment, that disappointment would be most grievous. He declared that he had no fears; that there existed the most convincing proofs of the power of the goddess. I told him that I had just seen, close to the temple, a poor woman lamenting the loss of her mother in the loudest cries, so as to fill the whole street with her complaints, and that therefore it was plain, that, notwithstanding the thousands of offerings presented to this goddess for health and prosperity, she did not save even those who lived close to her temple. A bystander said, that all these things were regulated by fate. "If then," I replied, "a person cannot die before his time, nor live beyond it, all these devotions are fruitless." The old man remarked, that at any rate the blessing of Kalee would be efficacious in a future state. I shook my head, and then changed the discourse, turning to a young man, who seemed eager to enter the lists; but when I saw he could not lay hold of the argument, I put an end to the conversation, by telling him that he afforded but a discouraging proof of the power of the goddess, who was famed for imparting wisdom to the simple. The bramhun who continued reading the Chundee smiled at his brother thus silenced, and in the midst of this, we were entreated to attend and pay our respects to the goddess, as the doors were now opened. After a little delay, that I might discover no eagerness in going to look at

this mighty enchantress, we went up to the front of the temple, before the doors of which were placed a large heap of flowers to adorn the image. This black stone appears to be about three feet long and one foot wide; the upper part, or the head, so painted as to represent the human countenance, with large oyster eyes, and a golden tongue hanging out even to the chin, to represent the feeling of surprise: no hands, or arms, or legs. We were pressed to ascend the steps, and take a nearer view of the goddess, or present our offering, but, recollecting what would be required, we turned about just as the bramhun was requesting us to pull off our shoes. Still, under the hope that we would make a present, the bramhun began to hint that the taking off the shoes would be dispensed with, but he gave up further entreaty when I assured him, that I would soon submit to have both my hands chopped off; yea, rather part with life itself, than perform an act so treasonable against the true God.

We next went behind the temple farther to examine the building, which was undergoing a repair, when I asked a Hindoo in the groupe which accompanied us, how long the temple had been erected. Instead of giving a direct answer, he said, the temple had been already ten years undergoing the present repairs. I expressed my surprise, reminding him that if the goddess really possessed the extraordinary powers ascribed to her, the temple might surely have been repaired in one night; and at any rate it was a great proof of their want of devotion. The company smiled, and nodded an unwilling assent. We now went to an open area beyond the covered one and in front of the image, where the animals are slain, and where two posts excavated at the top are erected, the one longer than the other to receive the necks of the animals. I here asked the surrounding groupe how they could pretend that they did not take away life, while the ground around these parts was daily soaked with blood. The old plea was set up, that Kalee was the representative of time [from kala, time] who devoured all his children, and that the shrastru commanded them to sacrifice animals, as well as to abstain from taking away animal life; and that both commands were therefore to be obeyed.

The old man whom I had addressed at first, now took up the discourse again, and pleaded for the truth of the Hindoo system on account of its being honoured with so many martyrs, in the persons of

the widows perishing on the funeral pile. I urged that these were positive murders, and murders of the most horrible nature, since the person who lighted the pile, and thus perpetrated the murder, was the offspring of the widow's own bowels. To this it was replied, that these widows were under the influence of God, for that they could endure coals of fire in their hands without shrinking before they departed to the pile, and further it had been seen, that when widows had been hindered from thus sacrificing themselves, they had died at home in a day or two. I declared my disbelief of these things, and added that it was as impossible to change the nature either of sin or of holiness, as of black and white, and that these would be found to be atrocious murders another day. I told them that I felt the greatest heaviness of mind on their account, at seeing them so much under the power of delusion: it appeared that, notwithstanding they professed to shrink from the destruction of animal life, they thought it meritorious to slay whole hecatombs of animals, yea and their own mothers too, and gloried in these things as acts of merit. I again urged the old man to examine the grounds of his religious confidence, on which he seemed so much to value himself. I told him faith was nothing unless it was built upon a right foundation; that he might have the greatest confidence in the virtue of his wife, but his confidence would not save him from disgrace if she proved unfaithful.—One of the company was rather sullen under these attacks on their religious hopes, and said, I might go my own way; but that they would not be persuaded from persevering in theirs. I told him I would leave one word with him before I took leave, which was, that if he died trusting in the idols, he would find himself miserably deceived, and even ruined for ever; and that my words would be remembered by him in a future state. He professed to treat this admonition with contempt.

In leaving the temple yard, I was shewn another small temple containing the images of Krishna and Radha. This led me to enter on the evil of images in worship, and to point out to one of the company, that the image of Kalee could not fail to impress on the mind of the beholder the idea, that God was a ferocious being, and these of Krishna and Radha that he was an impure being. A young man, who entered into the controversy with much zeal, pleaded that the Pouranic story relative to Krishna, and his favourite

mistress, the wife of Aynnu-Ghoshu, was capable of a religious interpretation. I asked him if he could be persuaded to put a religious construction on the affair, if some one were to seduce his own wife. All, however, produced little beside a smile from these deluded creatures, who treat the subjects of life, death, and eternity, with perfect levity. It is true, they wondered that I should have thought so much about their shastras; and they asked from whence I had come. But before these people can begin to doubt, they must begin to think, and that is not done without an effort, to which they are wholly averse, and the consequences of which are too serious for them to encounter.—“*Can these dry bones live? Ah! Lord God, thou knowest.*” Still he who is the Resurrection and the Life hath said, “The hour cometh and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.” In passing the gateway, I saw another paltry temple containing an image or two covered with garlands, and two or three decently dressed brahmuns sitting before them. The priest asked me for an offering, upon which I asked if he received cowries and pice, and upon his smiling and nodding assent, I asked the spectators, whether, since this man's temple was surrounded with shops, he might not be considered as a real shopkeeper? They laughed, and said I had hit the mark. We now returned to our boats.

During our journey this morning, I passed through scenes which filled me with a horror which time can never erase. It would seem that Providence, as a mark of its displeasure, had turned all those places into Golgothas where the Hindoos are most deluded and God most dishonoured. In the whole way from Kalee-Ghat for two or three days, we did not sail a hundred yards without seeing a dead body, or the remains of one. In one place, I saw more I think than one hundred bedsteads on which the sick and dying had been carried to this cemetery, and three or four funeral piles were then preparing. A number of bodies in different places were half eaten by vultures, which birds were to be seen hovering on one or other side of the canal in almost every spot for miles. Other bodies were floating down the stream, others were seen sunk by weights in the water, and the sick in various places were waiting amidst the funeral piles till their turn should come. Never, never can the horrid impression be removed,—and the stench for two or three miles was almost intolerable. The mot-

tality has probably been increased by the prevalence of the cholera morbus; but I could not help attaching much of it to the temple, which is constantly visited by crowds of emaciated pilgrims.

During our stay at Kalee-Gunj, a bramhun, sick of the above disease, was brought to the canal, and placed in the water up to the middle, while his friends called on the gods, and urged the dying man to follow their example. I stood near while this was going forward, and watched their motions with much interest. Several young men of a very respectable appearance were engaged in these last offices. A female or two were present, who seemed somewhat affected, but I did not see either in them, or in the young men, or even in the son of the old man who also was present, any real sorrow. The woman apparently most sorrowful, really smiled while she sat over the dead body half immersed in the canal. All the young men, four or five, appeared eager to enter upon the funeral ceremonies. They went to the village for wood, for a new garment, for red lead, and for a morsel of gold. When it was observed, that there was no gold in the house, a person was directed to break a knob from the nose-ring of some female member of the family. Four rupees were given to meet the present expenses. One of the young men complained that he had not had time to perform his daily ablutions, and, that as he had touched the body and could not be purified till the whole was over, it was then too late. Another of the young men said, "Pshaw, there are twelve months in the year; never mind one omission." The whole exhibited the appearance of hurry and bustle in passing through the ceremonies, without the least honourable feeling in any of the parties: a decent man among the spectators observed to me, that in this way we were all passing away. Respecting the man just expired, one or two said, it was a happy death, for he died quite sensible; he had the benefit of the Ganges, and repeated the names of the gods with his last breath. Another observed, that the day and the lunar signs were inauspicious, but that it was of no consequence, as the old man had enjoyed the benefit of dying in the Ganges. Veneration for whatever is connected with Greece and Rome, has made some persons think favourably of this mode of interment; but the universal want of feeling on these occasions, is a strong presumption that the process of burning a body, like that of cutting

off limbs, or slaying cattle, deadens the sensibility of the parties; and extinguishes those feelings which a more decent mode of interment might excite. The persons assisting on these occasions are the male children or other near relations; the eldest son sets fire to the pile; after which all engage in supplying fuel, keeping up the vigour of the flame, or adjusting the parts of the body as they lie on the pile, and ensuring the speedy destruction of every part. It might be thought, that these persons so nearly related to the deceased—these children dandled on the father's knees, or fed from the mother's breasts, would, in thus silently watching, for nearly two hours, the destruction of a frame once so dear to them, exhibit the strongest emotions of grief; but the very contrary is the case, and in no family ceremony, that of marriage excepted, is there more the appearance of thorough apathy than in this; no signs of grief whatever; the time in general is spent in conversations on the most common topics, and the only concern is to complete the business as rapidly as possible, and in a manner which shall be strictly conformable to the customs of the country. Could the lowest order of Europeans ever be brought to break the limbs of a father or a mother before interment; and so soon after death, to throw the body into the river, perhaps to be devoured by dogs,—or to throw the unburnt bones into the river?—What a contrast does a Christian funeral present to this—the closing of the coffin—the departure of the corpse, and the last farewell at the grave!—Ah! Christian parents, you can best describe what is felt at these moments, and how calculated all these awful ceremonies are to awaken the tenderest sensibilities of the heart. The Romans preserved the ashes of their parents in urns, but a Hindoo washes them all into the river adjoining the funeral pile, and would consider his house polluted by the presence even of his father's ashes.

ALLAHABAD.

Letter from Mr. Mackintosh to Mr. Ward, dated

February 16, 1818.

DEAR BROTHER WARD,

Reading the word and public services have been kept up at the invalid lines and the Fort during the month of January,

but few besides women have attended. I find a number who approve of our mode of worship, but who say, We cannot agree with you in taking away lives, or making use of animal food. I hope they will be taught to know ere long what defileth a man. From the 1st to the 11th of January several persons have called for conversation, and I have itinerated in the neighbourhood as usual. From January 12, to the beginning of February, Seeta-Rama, Nriputa, and myself, visited the fair, reading and speaking for Christ as opportunities offered, though as it was but thinly attended till this time, we did not stop long in it, but from the beginning of February for about a week, the multitudes were great, and we three, with the two inquirers, sat down daily in a conspicuous place, inviting the crowd to come and partake of the blessings of the Gospel, without money and without price. They gathered round us, and wondered what new thing this was; they heard us attentively whilst we read and spoke of Jesus, his love, his work, his miracles, his death, his resurrection. We pointed out to them the true avatar, (or incarnation,) which taketh away the sins of the world, and spoke to them of the inefficacy of the Ganges, and shewed them, above all, that God was robbed of his glory, by their paying homage to the creature instead of the Creator. Some of the learned Hindoos endeavoured to interrupt our native brethren, saying, they were unlearned in the Sungskrit, and therefore should not be heard; but Brother S. being aware of this their artifice, immediately repeated a couplet in Sungskrit, and requested a solution from the audience. As they did not understand him, they kept silence, on which he remarked to them the folly of speaking in a language not understood by the hearers. During the above week, they surrounded us the greatest part of the day, and sometimes when we left the crowd in the evening for refreshment, they kept coming and going constantly. We have, however, distributed but few books at this fair.

On the 27th, Brother Nriputa witnessed a most cruel scene; two Mahratta women consigned themselves to the Ganges: first, these women worshipped the river, where a crowd soon surrounded them. Brother N. spoke to them, and to the crowd, and pointed out to them the absurdity, the strangeness, and the delusive nature of the step they were about to take to obtain salvation. He warned the crowd also of this horrid self-murder, and that those who were con-

cerned in it would not escape punishment from God. One of the crowd replied, that two of their gods had obtained salvation even by violence. The two women got into the boat with three of the same cast, (he is not sure whether they were their relations,) who most unfeelingly tied two pots round the waist of each, filled with water, and helped them to sink. It is astonishing, though a man is, by the Hindoo law, brought to account for killing an animal the property of another, that they should not have prohibited this barbarous practice. I am disgusted with this place, seeing people go from shop to shop, and from pilgrim to pilgrim, extorting pice (copper money) from each, by cutting themselves with knives, and smearing themselves over with gore.

Brother Thompson arrived here on the evening of the 15th, and left this on the morning of the 20th of January: he preached once in the invalid sipahee lines, and twice in the Fort, where some of the brethren from Dum-Dum, and three officers, heard him. One of these officers is a pious young gentleman, on his way to his native land, for the benefit of his health. I have spent a few very pleasant evenings in religious conversation with him, and have also preached to his servants and boat people. He has taken a few books to distribute on his way down. Brother Thompson has given me a few copies of the entire New Testament in Hindee, which enables me to supply places where worship and preaching is kept up.

DIGAH.

*Extract of a Letter from a pious Soldier,
at Dinapore, to Mr. Ward, dated*

April 4, 1848.

THE cause of our blessed Redeemer is flourishing in our regiment. First one, and then another, is stepping forward, to declare in the gates of Zion what the Lord is doing for his soul. We are about to have five more members added to our church this evening by baptism. I feel inexpressible pleasure in adding, that our church members appear to live in love and unity with each other. I never saw such a number live more agreeably. We have one candidate for baptism in the hospital, who is not, in consequence of his ill health, able to come forwards at this time.

List of Monies received by the Treasurer of the Baptist Missionary Society, from February 1, to May 1, 1819, not including individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Ifford Missionary Association, one Quarter, to the 1st of February....	7	1	0
Goswell-street Auxiliary Society, by Mr. Cox, Treasurer, and Mr. Joyce, Secretary.....	20	0	0
Lock's-fields, Walworth, Congregation at, by the Rev. George Clayton	25	0	0
Alie-street, Female Auxiliary Society, by the Rev. Wm. Shenstone....	5	0	0
Shoe-lane Auxiliary Society, by the Rev. J. Elvey	10	0	0
Leighton Buzzard, Penny-a-week Society, for the Year, ending the 31st of March, 1819, including 2l. from the Sunday-school Children at Great Brickhill	18	15	8
Norwich, Auxiliary Society at St. Mary's, by the Rev. J. Kinghorn ..	20	3	4
Stoke, Norfolk, Auxiliary Society,.....Ditto.....	3	4	6
Denton, ———, Missionary Society, by the Rev. E. Hickman.....	2	2	0
Saichouse, Collection, by Mr. Caddy	1	10	0
R. H. Inglis, Esq. Donation, by the Rev. Joseph Hughes	10	10	0
Leicester, Collection and Subscriptions, by Mr. John Purser	72	18	5
Frome Auxiliary Society, by Mr. F. Allen, Treasurer.....	50	0	0
Birmingham, Cannon-street, Collection at the Doors.....	91	1	2½
Rugby Female Penny-a-week Society, by the Rev. E. Fall	8	0	0
Yorkshire and Lancashire Auxiliary Society, by Wm. Hope, Esq.....	15	0	0
Blisworth, Northamptonshire, Penny Society, by Mr. Gutteridge	4	0	2
Ridgmount, Penny Society, by the Rev. Mr. Cuttriss	1	10	0
Luton, Collection, by the Rev. Ebenezer Daniel	18	1	8
Caerleon, Penny-a-week Society, by Dr. Ryland	1	1	0
Exeter, Collection and Subscriptions, by the Rev. S. Kilpin	14	7	1
Northampton Small Society, by the Rev. T. Blundell	21	0	0
Newcastle-on-Tyne, by the Rev. R. Pengilly.....	14	0	0
Swansea, Friends at, by the Rev. I. Harries	27	18	0
Lyme Penny-a-week Society	6	2	6
Wellington, Collection and Subscriptions, by the Rev. John Cherry	7	7	9½
Prescot, Collection, by the Rev. B. Thomas.....	0	13	0
Bampton, Collection, by the Rev. Mr. Dore	2	2	0
Honiton, Collection, by the Rev. W. Southwood	1	7	6
Paulton, Collection, by Dr. Ryland	5	0	0
Mrs. Weare, Ashton, by Ditto	20	0	0
Mrs. Hodges, Ditto, by Ditto	10	0	0
Rev. Dr. Haweis, Bath, by Ditto	10	10	0
H. F. Stroud, Esq., Ditto, by Ditto	5	0	0
Mr. Hewlett, Ditto, by Ditto	5	5	0

FOR THE TRANSLATIONS.

Suffolk Association, by W. Tozer, Esq. Treasurer	20	11	11
R. H. Inglis, Esq. a Donation, by the Rev. Joseph Hughes	10	10	0

FOR THE SCHOOLS.

Hackney Association for Native Schools.....	25	0	0
R. H. Inglis, Esq. Donation, by the Rev. Joseph Hughes	10	10	0
Mrs. Elizabeth Craddock, Enfield, by Robert Davies, Esq.....	5	0	0
Miss Davies, Walthamstow,.....by.....Ditto	5	0	0
Rev. Adam Clarke, LLD. by the Rev. Joseph Ivimey	5	5	0
Right Hon. Nicholas Vansittart, M.P. Donation	20	0	0
Mrs. Vansittart	20	0	0
Miss Vansittart	10	0	0
Lyme, Dorsetshire, Friends at, for a Native School under the care of Messrs. Carey, Marshman, and Ward	7	10	0